

# THE FIELD AFAR

MARYKNOLL



*From a painting by Lorenzo d'Alessandro, in the Vatican*

MOTHER OF GOD, REMEMBER ME!

VOLUME XXI  
JANUARY

**TWENTIETH ANNIVERSARY NUMBER**

NUMBER I  
1 9 2 7

# UNIVERSITIES, COLLEGES, and SCHOOLS

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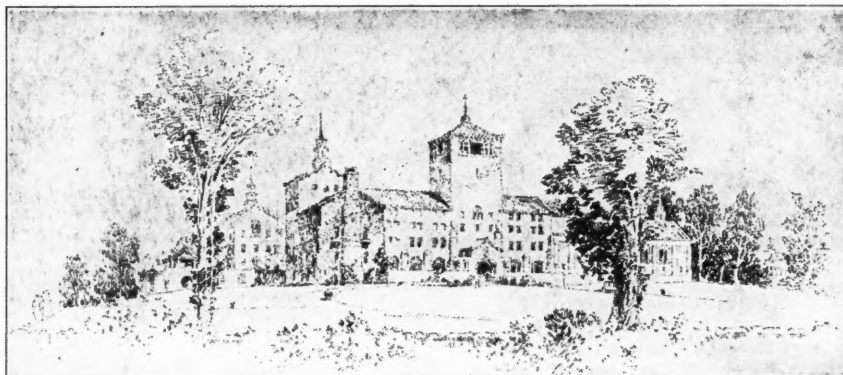
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## The Catholic Foreign Mission Society of America (MARYKNOLL)

Approved by the Hierarchy of the United States at Washington, D. C., April 27, 1911. Authorized by His Holiness Pius X, at Rome, June 29, 1911. Decree of Praise, June 14, 1915.

"Maryknoll" in honor of the Queen of Apostles has become the popular designation of the Society, and is applied to the priests, Brothers, and Sisters.

**Founded** to train Catholic missionaries for the heathen, with the ultimate aim to develop a native clergy in lands now pagan.

**Secular priests** without vows compose the Society. They are assisted by auxiliary Brothers and by the Foreign Mission Sisters of St. Dominic.

### IN THE UNITED STATES

**THE** Central Administration and Seminary are at Ossining (Maryknoll P. O.), New York, about thirty miles north of the metropolis. Students in the Seminary make the usual six-year course in Philosophy and Theology.

**THE** Maryknoll Preparatory College, The Vénard, at Clarks Summit, Pa., admits to a six-year classical course youths who are ready for the high school.

A second Maryknoll Preparatory College has been established at Los Altos, Cal.

**MARYKNOLL** Procures serve as depots of supplies and as homes of passage for Maryknoll missionaries. They are located as follows:

*San Francisco, Calif.*, at Fillmore and Vallejo Sts.

*Seattle, Wash.*, at 1603 East Jefferson St.

**MARYKNOLL** Japanese Missions. At Los Angeles, address Maryknoll Fathers, 426 South

Boyle Ave.; or the Maryknoll Convent, 425 South Boyle Ave. At *Seattle*, address the Maryknoll Convent, 507 17th Ave.

**AUXILIARY** Brothers of St. Michael participate in the work of Maryknoll as teachers, trained nurses, office assistants, supervisors, and skilled workmen.

**MARYKNOLL** Sisters devote themselves exclusively to work for foreign missions. (For further information, address: The Mother Superior, Maryknoll, N. Y.)

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For further information address:  
The Catholic Foreign Mission Society,  
Maryknoll, N. Y.

### IN EASTERN ASIA

**MORE** than one hundred Maryknollers, including priests, Brothers, and Sisters, represent the Society in China (Kwangtung, Kwangsi, and Manchuria Provinces) and in Korea.

The center of communication and of supplies for the various missions in China is the Maryknoll Mission Procure, Box 595, Hongkong. The central house of the Sisters in China is the Maryknoll Convent, 103 Austin Road, Kowloon, Hongkong.

Communications for Korea may be addressed to the V. Rev. P. J. Byrne, Tenshudo, Shingishu, Korea.

### THE FIELD AFAR

**THIS** paper is the organ of the Society at home and abroad. It is issued monthly except in the summer when a special enlarged July-August number is published.

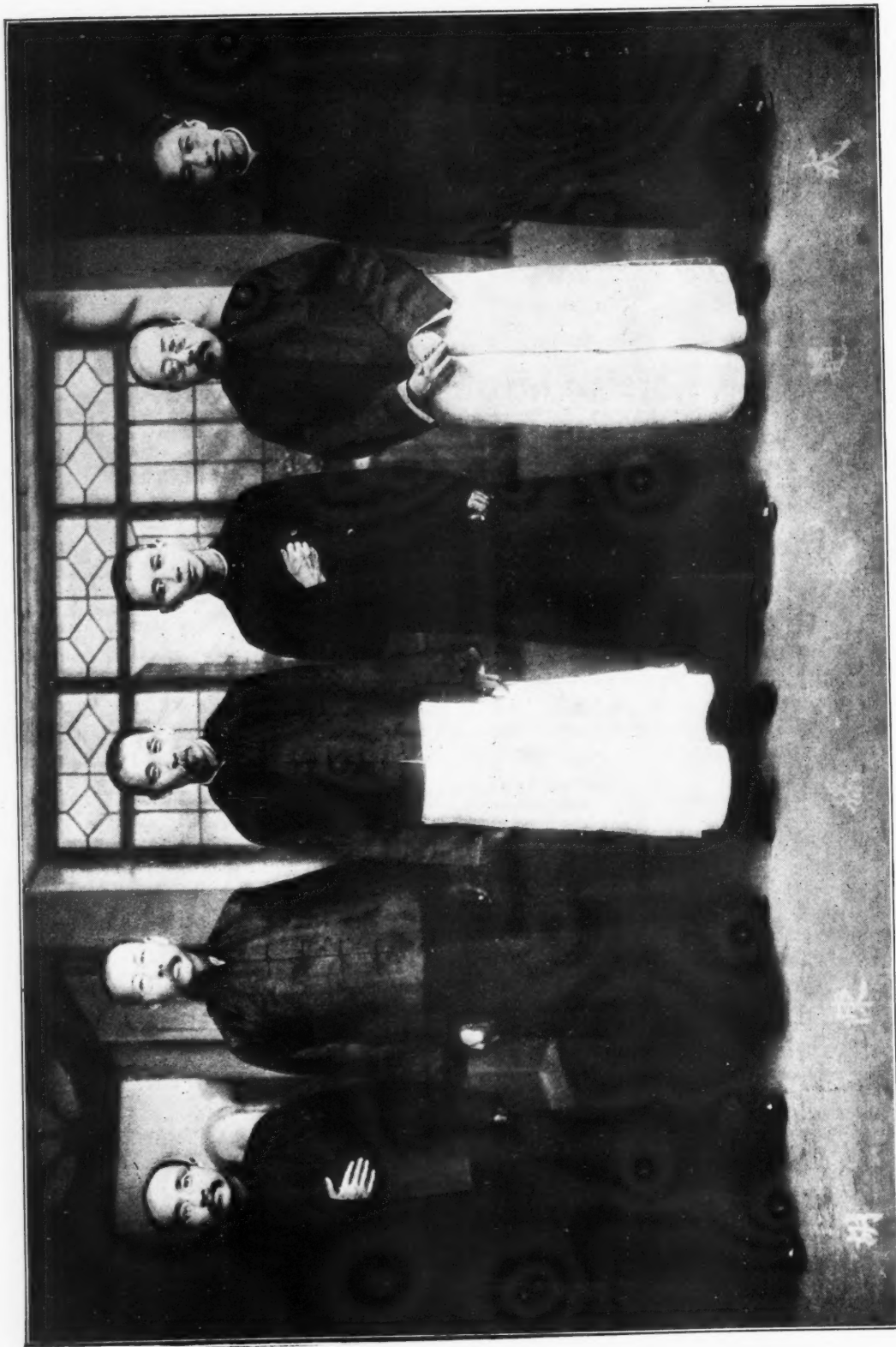
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FRIENDS OUR AGENTS



### The Six New Chinese Bishops

*Msgr. Joseph Hou, C. M.*

*Msgr. Louis Chen, O. F. M.*

*Msgr. Melchior Souten, C. M.*

*Msgr. Simon Tsu, S. J.*

*Msgr. Philip Chao*

*Msgr. Odoric Cheng, O. F. M.*

*We are indebted to the Apostolic Delegate of China for this photograph which was taken in China before the consecration. The ceremony itself took place in St. Peter's at Rome, October 28, 1926. (See page 27)*





# THE FIELD AFAR

JANUARY, 1927



## THE STORY OF THIS PAPER

ONE afternoon, in the fall of 1906, four priests gathered at the request of the present Superior of Maryknoll in the chaplain's room at the Daly Industrial School in Neponset, Massachusetts.

Fr. Walsh was, at that time, Diocesan Director of the Propagation of the Faith in Boston and lived at the cathedral residence. The chaplain of the Daly Industrial School was the late Rev. John I. Lane, an invalid priest whom Fr. Walsh had known from seminary days and visited occasionally.

The third priest was the late Father James F. Stanton, beloved pastor of Hyde Park, Massachusetts; and the fourth, the Rev. Joseph Bruneau, D. D., S. S., president of the House of Philosophy at St. Mary's Seminary, Baltimore.

This little group met to discuss with Fr. Walsh the idea of publishing a mission periodical to supplement in the archdiocese of Boston the *Annals of the Propagation of the Faith*. The strong motive behind the idea was to prepare the American Catholic mind for the call to supply apostolic laborers to the mission fields in heathen lands. This motive was not formally declared at the beginning, but the group of priests interested were fully alive to the need and hoped in God's time to see it met.

At this meeting, the format and quality of the paper were settled, practically such as it appears today; the price also—one dollar a year. The number of pages was fixed at sixteen and the paper was to appear every two months. Fr. Walsh presented the title, *THE FIELD AFAR*, which was adopted, and, in January, 1907, the first issue appeared.

The little paper made no stir, but was kindly received by some

hundreds of readers, and immediately the subscription list began to mount until, by 1911, it had reached five thousand, an enviable number in those days.

At one period it came near losing its identity, as there was a question of merging practically all the publications into the Archbishop's official organ, but the life of *THE FIELD AFAR* was spared. And, shortly afterwards, the Archbishop, now His Eminence Cardinal O'Connell, gave it a strong recommendation, leaving it free to develop.

The financing of *THE FIELD AFAR* was not difficult. Each of the four priests managed to find a hundred dollars, and desk room was provided in the humble office of the Society for the Propagation of the Faith for a clerk who addressed the wrappers, made a record of new subscribers, and acknowledged the dollar bills or money-orders that drifted in to the little shack on Union Park Street under the shadow of the grim cathedral.

The paper was printed at the Washington Press, a homelike, comfortable institution whose proprietors and helpers soon looked on it as a child of their own, taking greater pride in its every issue.

On Fr. Walsh, naturally, fell the burden of editing and publishing, a task which he was prepared to continue until arrangements could be perfected to make *THE FIELD AFAR* the organ of some well-established mission seminary.

After four years, no arrangement was yet in sight when circumstances already alluded to

---

**The Field Afar has completed nineteen years of service and attained its twentieth anniversary. Congratulations can best be offered if accompanied by the name of a new subscriber—or at least by a prompt renewal.**

elsewhere brought about the conception and birth of the Catholic Foreign Mission Society of America, and *THE FIELD AFAR* at once became its mouthpiece.

As soon as Fr. Walsh was released for the organization of the new Society, he transferred the office of *THE FIELD AFAR* to the Washington Press, and left for Rome with his cofounder, Fr. Price, preparing, in advance, copy for the July issue, but instructing his printers not to go to press until a cable should arrive.\*

On June 29, Feast of SS. Peter and Paul, the new Society for which *THE FIELD AFAR* had been established was approved by the Sacred Congregation of Propaganda and blessed by Pope Pius X. That day a message went over the Atlantic:

Washington Press,  
Boston.  
PRINT F A

and the good news was soon on its way to five thousand subscribers.

The next transfer of *THE FIELD AFAR* publication office was to Hawthorne, New York, when the organizers of the Catholic Foreign Mission Society had returned from Europe and had accepted hospitality from the late Father Cothonay, a French Dominican, who had been a missionary in Indo-China.

In January, 1912, a small group of women, anxious to lend their services to the cause, gathered from several sections of Massachusetts and were housed in a small dwelling convenient to the newly-rented *FIELD AFAR* office. Before the end of that year, the present Maryknoll site was purchased and *THE FIELD AFAR* moved to what it now calls home.

As the Society developed, openings were found, through the courtesy of the late Cardinal Farley and with the strong encourage-

\*See *The Maryknoll Movement*

SUPPORT A CATECHIST

ment of Fr. (now Bishop) Dunn, then Diocesan Director of the Society for the Propagation of the Faith, to speak in churches of the archdiocese. The New York pastors were most kind as were those of neighboring dioceses, notably Philadelphia, Trenton, Newark, Albany, and Brooklyn.

Priests of Boston, too, and the other New England dioceses manifested kindly interest, and the circulation increased rapidly.

Students coming to the Seminary and aspirants to the Sisterhood, which had been formed, gradually brought a representation from many sections of the country, and the wide circulation, which THE FIELD AFAR today enjoys, was soon in the making.

At the present writing, the monthly issue of THE FIELD AFAR runs to about one hundred and forty thousand. Allowing five readers to a paper—the usual reckoning—this means six hundred thousand readers.

The subscriptions as listed cover every state and many foreign countries.

### Maryknoll-at-Home Needs

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\$ 35	—for a Step in the Main Stairway
\$ 100	—for Seventy-five Yards of Plaster on Walls
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\$ 1,000	—for a Private Chapel
\$ 1,000	—for the Infirmary
\$ 6,000	—for a Classroom
\$10,000	—for the Refectory
\$12,000	—for the Kitchen
\$25,000	—for the Library
\$ 1	—will secure for you a yearly membership in the C. F. M. S. A. with THE FIELD AFAR; it will buy 100 feet of Maryknoll land, or a Maryknoll Chi Rho pin, or a Maryknoll dollar book.
\$ 5	—will bring you THE FIELD AFAR for 6 years.
\$ 50	—will secure for you Perpetual Membership in the C. F. M. S. A. and THE FIELD AFAR for life.
\$ 5,000	—will make you the sponsor of a Maryknoll Student, a future missionary.

### SPECIALS FROM CHINA

THERE have been many first experiences in the brief history of Maryknoll, but our genial Bro. John enjoys the distinction of being the first Maryknoller incarcerated. At the time, however, his enjoyment was doubtless more or less diluted.

Bro. John, we hasten to assure our readers, was arrested through an error. He wrote us a card from the Sunning jail and signed it "Maryknoll's first jailbird in China."

There are nine young Levites at the Maryknoll Center at Kongmoon and three more, further advanced, at the "little seminary" in Canton. That makes twelve. Eleven more can soon be accommodated and the Prefect Apostolic of Kongmoon, Msgr. Walsh, is ambitious to have twenty-five on his list.

This fact became known recently to an American priest who while on a world-tour met some of these Chinese boys and was so impressed that he promised to "see one through."

In some mission lands—in China surely—the more inconvenient the manner of travel the more costly it is.

There are comparatively few among Maryknollers in China who have not been pirated or in danger from stray bullets. Fr. Ford has the distinction of being "held up" on four occasions. The last time, it was on the sea, in a large boat, which robbers, disguised and traveling on the steamer as poor Chinese, seized and carried away from its course, relieving passengers of their money and detaining them for days.

The report that seven Maryknoll Sisters traveling under the escort of a Maryknoll priest, Fr. Fletcher, were pirated on the South China Sea, was correct.

The Associated Press at New York received details, and anxious inquiries began to come in. Fortunately, a private cable informed

the Maryknoll Superior that all were safe.

The inconvenience must have been considerable and probably our Maryknollers were disturbed, if not unnerved. We have, more than once, marveled at their coolness in face of dangers and we are inclined to think that they were, on this occasion, courageous as usual.

Their great lament was doubtless that they were again balked for the time from reaching their mission and that their belongings—there were basketsful and a supply of silver coin—went into the hands of pirates.

Not a few among our friends have been solicitous for our missionaries in China and inquiries have come occasionally. We have said little on the subject because events follow so rapidly in Chinese affairs that between the hour of writing and the day of publication a statement may look ridiculous or express an evidently useless fear.

In the meantime, Korea has been threatened with troubles, but has had no place in the public press. So we quote from our smiling, though long suffering Fr. Byrne who writes:

All goes well here. We have the cholera in town; so we ought to get a few tears from possible benefactors, with perhaps a few consoling shekels thrown in. The police are sprinkling the front doors (it reminds me of the night of the first passover) with disinfectant, but, as Fr. Hunt says, "Anybody ought to know that bugs don't go in by the front door."

THIS is the time to order lightweight vestments from China to be used next summer. If you wish to give a blessed relief to your pastor, present him with a cope from China—or, if you can afford it, a complete set of white, black, and green vestments.

Here is an idea for any Church organization.

Send inquiries to the Maryknoll Convent, Maryknoll, N. Y.

## A Procure—What?—Why? FROM FATHER DOWNS

IT is not very often that a procurator is expressly invited to appear in print, except, perhaps, to render an account of his stewardship, with its tedious and uninteresting (save to the Maryknoll treasurer) statements of income and expenditures. But such an invitation has just come from the editor's sanctum, and we hasten to comply.

The "City of the Nine Dragons," Kowloon, is now the home of the Maryknoll Hongkong Procure. Just across the harbor from "The Rock," Kowloon is on the mainland of China, though by treaty under the sovereignty of England. Austin Road is our address—160 to be exact (if any one with a check book is in doubt); and we are but a five-minutes' walk from the Maryknoll Sisters' Convent.

The Hongkong Procure, as the name implies, albeit a little vaguely, exists for the purpose of "procuring" and sending supplies of various sorts to the missionaries in the field who cannot satisfy their needs in the small inland villages and towns. Hence the various mission societies maintain Procures in the larger coast cities having foreign trade.

The Hongkong Procure is immediately under the jurisdiction of the Home Knoll and acts as intermediary, in many matters, between Maryknoll at home and the outposts. Shipments of mission goods from friends come directly to us from Maryknoll, and we, in turn, reship to the various interior stations, often taking advantage for this purpose of visiting missionaries who carry supplies back with them as part of their personal baggage, since, as yet, the transportation problem along modern lines has not yet been solved in this section of the Orient.

Another function of the Procure is to afford a stopping place for Maryknollers whom business or health brings to Hongkong from time to time. There are oftentimes articles to be purchased personally, affairs of the missions to be looked after, and many

other matters which cannot be concluded through correspondence. Then there are the occasional necessary trips to the dentist or physician, for, even in slow-moving China, teeth decay and bodies need mending.

Maryknoll, because of its youth, has not as yet a suitable place where her missionaries may secure needed rest from the fatigue of mission life or convalescence from illness. So the Procure, while far from being in a position to satisfy fully this need, for obvious reasons, must for the present

longing to other societies. Hongkong is one of the busiest ports in the world of shipping, and steamers from all countries either terminate their journey here or stop in passing; so that our guests are not a few. Such as it is, Maryknoll's hospitality is extended to all. Our guestbook reveals the names of visitors of many nationalities, and, on its pages, are laymen, priests, and prelates.

The Procure's personnel is at present two—a priest and a Brother. The former bears on his shoulders the oner-



A BUSINESS BUILDING IN HONGKONG

*Most of the buildings occupied by westerners make use of balconies for protection against the semitropical sun*

do what it can in the way of serving this purpose. Providentially, thus far, we have not had very much call for such a resthouse, but it will certainly be a necessity in the years to come as the numbers of missionaries increase. Other mission societies maintain such houses, one—*Bethany*, conducted by the Paris Foreign Missions—being here in Hongkong.

Still another, and not an unimportant feature of the Procure's work, is the entertaining of passing missionaries be-

ous duties of procurator—the latter, who is his secretary, not only shares his responsibilities and worries, but also materially lightens them.

Procurators, it would seem, are a necessary evil, particularly in mission activities, and usually spend their days in trying to do the impossible—making both ends meet. If, in the process, they are liable to hold the purse strings too tightly, or to get bald or cranky, they can only ask the indulgence and prayers of those whom they try to serve. All that the procurator can

**TODAY NOT TOMORROW**

hope for is at least a small corner in heaven and that he may be dealt with leniently on the "dread" day.

In addition to his clerical and other duties, the Hongkong procurator acts as chaplain to the Maryknoll Sisters, and so has an opportunity of blending a little of the spiritual with the material.

Then too, whatever free moments he can find during the course of the day, he strives to devote to the study of the Chinese language, because he cherishes hopes of being sent some day to do apostolic work in real mission fields. So, dear reader, remember him kindly in your prayers, and may his brethren judge him indulgently.

#### FROM FATHER MURRAY

FR. John Murray, of Cambridge, Massachusetts, writing from Pingnam during the boycott and commenting on conditions in South China, says:

At Pingnam, we were greeted cordially, and, at first, one would not realize that a boycott was on. Then the schoolboys had a few parades and put posters on the gate of our compound and on the walls, which we as promptly tore down.

One of the posters used a character of double meaning, which could be interpreted against the Catholic Church, but would be claimed to be against the Protestant Church only. Through an official, we let it be known that the walls of the compound were American property and posters were forbidden. The thing stopped immediately.

The Protestant mission is simply covered with all sorts of posters.

Sovietism has had its effects here, not among the older people, but on the schoolboys, and, as seems to be the case everywhere in South China, the elders are afraid of the students.

The feast day ceremonies were well attended under the circumstances. Many did not dare to come for fear of being taken to carry the soldiers' luggage. We had about forty people here, with thirty-two Communion on the feast day, and twenty-six the day after.



FR. MALONE IN HAKKA DISTRICT  
*His is a winning smile, but—*

Two little boys, twelve and ten years of age, made their first Communion.

It is hoped that affairs in South China will be settled shortly. The Canton government is now trying to get things straightened out with Hongkong, and has told the strikers to get to work quickly.

#### FROM FATHER MALONE

IT is the feast of Our Blessed Mother, and I suppose that is the reason why my thoughts turn in a special manner to her Knoll. I have not written you very often, Father. I need not tell you, of course, but let me assure you that is no evidence in the world that I have not kept all of you in my prayers.

I hope you and the "children" are in the pink of condition and everything is running smoothly on the old hilltop.



Photo by Fr. Malone

*It does not work with everybody*

#### BACK CHRIST'S ARMY

What's left of us in the Hakka mission couldn't be better. Fr. Drought has just made his departure—for Manila, is it?—and Fr. O'Mara is by now home, I presume.

Fr. Gleason is holding the fort *solus* at one of our stations, Wall-nigh-tong. The French priests have been withdrawn.

For the past three weeks, I have been at Kaying. Fr. Ford picked up some seven or eight young Catholic men who previously were under the care of the French priests and who are about to go to Peking for higher studies. He thought it wise to call these young men to our seminary here for the remaining month before their departure and have them taught. His chief idea is that when they return, they will know something about the American priests, and, in this way, can be a great help to us.

So your humble servant with his fine rich brogue is teaching them—Gaelic? No, English.

The weather is too hot to go out, and the river too hot to go in.

The language? Coming nicely. I am well on my way to be able to hear confessions fairly well. So it is a consolation to think I shall not be tongue-tied always.

About war or politics—don't ask me. I don't know and care less, unless either or both interfere with us. All in all, I am very well, very happy, and would not return for an archbishopric.

God bless you, especially; then all the Maryknollers; and may Mary ever guide and guard you, Father, in the mighty work. Be assured Maryknoll is frequently in my daily Mass.

#### FROM FATHER FORD

FR. FORD is very enthusiastic over his new Hakka Mission and has only one regret—he lacks "curates." He lacks two and they are a couple of comforts. Of two others, one, Fr. Drought, temporarily assigned, has now taken up his hostel work at Manila; the other, Fr. O'Mara, was sent back to the States for a delicate opera-



tion, and there is hardly a likelihood of his return.

Fr. Ford refers to the two survivors as follows:

I have just spent two weeks with Fr. Malone. He is very happy and contented and friend-making among the Christians. The mere sight of his pink cheeks and his touch of the brogue are a tonic to me. He takes two bowls of rice at dinner, rain or shine, which is a strong point in a new man (though he has gone in for luxurious ivory chopsticks instead of plain bamboo).

I'm on my way now to visit Fr. Gleason. In his last letter, he asked if I would kindly mail him a loaf of bread every two weeks!! As it takes the mail between us from six to ten days to arrive, I feared the bread would be fairly stale at the end of the second week. However, I shall send my cook to him to teach his cook the art.

The beauty of our flour here is that it is a local product, coarse and dark. The hosts at Mass are not very white, but it is a pleasure to know the wheat is from the fields "white for the harvest."

As this issue reaches our Pacific Coast readers, Fr. Eckstein, a Maryknoller from Milwaukee, will be landing in Hongkong, preparatory to an assignment as assistant to Fr. Ford. An account of this young priest's departure will be found in another column.

From Fr. Ford's new mission, many emigrate to other countries. They return from time to time, but their going out leaves an unusual condition about which Fr. Ford writes:

The effect of emigration on the women folk here is curious. As the young men have left, the work of tilling the fields, harvesting, buying and selling products, acting as beasts of burden in transporting shipments, in fact, ruling the house and running the farm, all falls on the back of the women. It has one good effect of giving the girls a commercial value that insures their being brought into this world and not abandoned as infants. But the bad effects far outweigh the good.

The most satisfactory method of sending money to Maryknoll missionaries is through Maryknoll, New York. Checks may be made out and addressed to the V. Rev. J. A. Walsh, Maryknoll, N. Y.

Outside of harvest time, they become porters of merchandise that often necessitates a several days' journey from home. They have the freedom of American women, not found among the Hoklas or Cantonese, and while it gives them an alert bearing and keen business sense, it blunts their delicacy and exposes them to temptation.

### In Kongmoon When Troubles Threatened

**D**URING the past year or two, conditions around Kongmoon in South China were not altogether agreeable. In spite of this, our young mission Superior, Msgr. Walsh, has pushed along with his

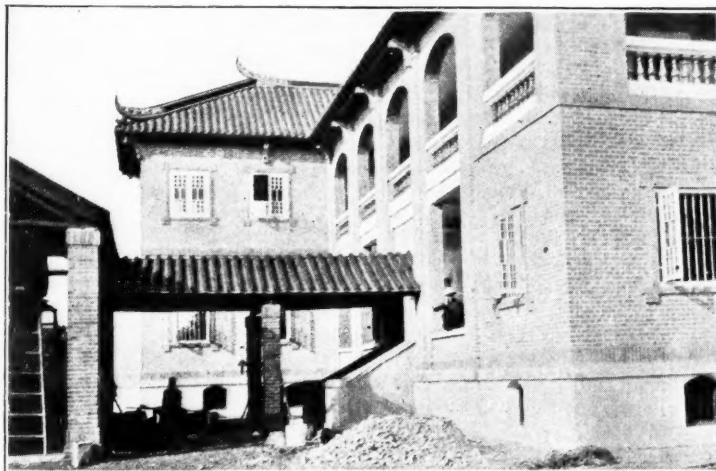


Photo by Fr. Rauschenbach

#### THE FIRST BUILDING AT THE FIRST MARYKNOLL CENTER

*This building is at Kongmoon, South China, of which mission the Rt. Rev. James E. Walsh is Superior. It has served the purpose of a priests' residence, language school, and Junior Seminary. The kitchen may be noted detached from the building itself*

building program and kept going his Junior Seminary as well as a language class for the newest missionaries.

At one period, he enclosed the following circular letter which he had received from the British Commissioner of Customs in Kongmoon. The circular gives instructions "in case of emergency," but Msgr. Walsh labels it: "The Little Amenities of Life in China."

#### ARRANGEMENTS IN CASE OF EMERGENCY

1. The following signals will be given in case of night attack:

**FOR YOUR WILL**  
Catholic Foreign Mission Society  
of America, Inc.

also  
Foreign Mission Sisters  
of St. Dominic, Inc.

- (a) A red light if there is a demonstration or attack in the Customs Compound.
- (b) A green light if there is an attack or demonstration in the vicinity of the Customs Compound or at the Maryknoll, Canadian, or American Missions.

2. If it should be found necessary to evacuate the port, all foreigners will assemble in the Customs Club. The

Armed Launch in port will come alongside the Customs jetty.

3. The houses in the Customs Compound are all supplied with arms and ammunition. If trouble should occur outside, a message should be despatched at once to the nearest house in the Compound.

On notification by a relative that a **MARYKNOLL PERPETUAL ASSOCIATE** has died, a special Mass will be offered for the soul of the deceased. Address the V. Rev. Superior.

**SPREAD YOUR FAITH**

## Happenings

WE give cordial welcome to our latest exchange, the *TIENTSIN PAO*, the new weekly of Shanghai. This paper is printed exclusively in Chinese, and its organizers, priests and laymen, look forward to its appearance as a daily.

Doctor Frederick Kinsman is due to come to Maryknoll in March for a third series of historical lectures and all are looking forward eagerly to his visit. This year, Dr. Kinsman will speak on the Latin Fathers.

Many indulgences are attached to the Association of Masses and Prayers for the Conversion of China, Japan, and Adjacent Countries. Our friends may avail themselves of this opportunity to help their own souls and those of their departed. Write to Our Lady of Gethsemane Abbey, Trappist, Kentucky.

The printer's devil gets a poke at us occasionally. In the November issue of *THE FIELD AFAR*, our readers were told that Maryknoll had been kindly remembered in the will of the "last Monsignor ———." We hereby register the hope that, if the Monsignori continue to remember us, there will be no "last one."

The Washington house of the Maryknoll Sisters is at 105 Second Avenue, North East. Here are eight fresh from their Mother-House and preparing for their life work.

Four attend Sisters' College and three are taking a nursing course at the Providence Hospital.

The Superior is Sr. Mary de Paul Cogan.

For the fourth time in 1926, Maryknoll Sisters have sailed across the Pacific.

The latest group was hardly a group. It was rather a pair.

Both are on their way to Korea —Sister Mary William Duffy, of

## WHY STRINGLESS?

Why should I make my gift to Maryknoll stringless if I am particularly interested in some special need?

The reason, dear friend, is simply because you can hardly be expected to appreciate the relative importance of a hundred and one pressing needs.

A chapel, for example, might not be so important as a catechist, because the chapel would be empty without the co-operation of the catechist—but you could not know this.



TWO TOKYO READERS OF THE  
FIELD AFAR  
They were recently made one

Fall River, Massachusetts, and Sister Mary Gabriella Mulhern, of Scranton, Pennsylvania.

Give them a memento in your prayers.

Some years ago, Miss Ria Nobechi, a Japanese teacher of Tokyo, came to this country, and making headquarters at the

Maryknoll Convent, gave several talks in Catholic colleges and academies for women. Miss Nobechi resumed her teaching shortly after her return home and is today identified with many Catholic activities. She has been instrumental, too, in the conversion of several friends.

One of her godchildren was recently married to a Catholic young man. The photograph of this young couple will interest our readers the more as Japanese faces are comparatively rare in *THE FIELD AFAR* pages.

In his already famous encyclical *Rerum Ecclesiae*, Our Holy Father, Pope Pius XI, urges that some special prayer for the missions be added to the rosary of the Blessed Virgin.

This recalls the custom already in vogue at Maryknoll and adopted by many of its friends, of going back to the crucifix with one Our Father, three Hail Marys, and a Glory be to the Father—offering this supplemental prayer for all missionaries.

By adding the ejaculation, *St. Francis Xavier, pray for us*, a member of the Society for the Propagation of the Faith could also fulfill the spiritual conditions required by that organization.

With this issue of *THE FIELD AFAR*, the new book — *THE MARYKNOLL MOVEMENT* — should be off the press. It will

MAKE CHRIST LOVED

not be among the "best sellers of the month" nor will it loom large on the counters of bookstores. It is not an up-to-date novel nor is it so high in price that a large margin of profit can be allowed to the middle man.

BUT—many a friend of Maryknoll will be very glad to have a copy and will enjoy the reading of this story of Maryknoll at fifteen. And if it can be placed in the hands of strangers, the result will be a gratifying addition to the host of people whom the Catholic Foreign Mission Society of America can today call friends.

The late Bishop Allen, of Mobile, was a friend of Maryknoll from the beginning. Recently, in looking over early correspondence, a letter from Bishop Allen was found, addressed to Father Price. Our readers, especially those who knew the saintly bishop, will be interested to read his words which follow:

Dear Father Price:

It gave me great pleasure to read the outlines of a plan for an American Foreign Missionary Seminary, and I hope the plan will be speedily carried out, for there is a crying need for English-speaking priests in the East.

For years I have thought that this blessed work should be inaugurated in this country, and I am glad to see such practical workers as you and the Rev. James A. Walsh ready and willing to devote your lives to the undertaking. Anything I can do to further the movement will be cheerfully done.

Very sincerely yours,

✠ Edward P. Allen,  
Bishop of Mobile.

It will be noted that the letter above was written before the founders of Maryknoll had received their commission to begin the work.

At a meeting of Mission Aid Diocesan Directors held last year in Cincinnati, the Rev. William A. Griffin, LL.D., of Newark, read a thoughtful paper from which we quote:

There is no doubt that the Holy Father intends that the religious congregations engaged in foreign mission work should continue to have opportunities for making appeals to the faithful for their respective missions, and any plan that would remove these opportunities of collecting alms is to my mind contrary to the wording and the spirit of the "Motu Proprio."

Dr. Griffin followed this statement with a constructive, practical suggestion that the Diocesan Directors draw up a schedule in virtue of which all the parishes of the diocese without exception will be divided among representatives of the missionary institutes having men in the foreign field—the gatherings to be passed through the Diocesan Office or reported periodically so that due credit could be registered for the diocese.

We are pleased to announce that as a result of Dr. Griffin's suggestion which has already been accepted by the Bishops of Newark and Harrisburg, Maryknoll priests have been invited to speak in both dioceses during the year 1927.

THE Catholic University of Peking, a missionary undertaking of the American Benedictines, has just issued its first *Bulletin*. It records gratifying progress in a short space of time.

A splendid piece of property and the palace of a Chinese prince have been purchased for the university. The grounds are opposite the residence of the Apostolic Delegate, Bishop Costantini.

Thanks to the generosity of Mr. Theodore MacManus, of Detroit, the well-known American poet, the section of the university called the MacManus Academy of Chinese Studies is already functioning.

The professors of the academy are among the most able Chinese scholars of the Republic. The academy has even now done some important work in publication and translation. It is desirable for the influence and prestige of the Catholic Church in China that the Benedictine university venture at Peking should have the prayers and backing of American Catholics. We urge those interested to communicate with the China Mission Office, Saint Vincent Archabbey, Beatty, Pennsylvania.



A SECTION OF THE NEWLY PROJECTED UNIVERSITY OF PEKING

ADOPT A MARYKNOLLER

## The Passing of a Father to Maryknoll

NO member of the American hierarchy was more keenly and practically interested in the welfare of Maryknoll than the late Bishop Hoban, of Scranton, Pennsylvania.

The founders of the Catholic Foreign Mission Society of America had not left Rome, after receiving the Holy Father's permission to begin their work, before a cable arrived from the Right Reverend Michael J. Hoban, D. D., extending congratulations and offering the diocese of Scranton as a field in which to establish their center.

It had already been decided, however, to locate within a radius of fifty miles of the metropolis of New York, in any diocese where a welcome should be extended, so that this gracious offer was not accepted; but when, a few years later, it was a question of determining a site for the establishment of the first Maryknoll Preparatory College, Scranton was settled upon immediately, and Bishop Hoban extended his arms in cordial, paternal welcome.

From the time when the Preparatory College was first started in temporary quarters within the confines of his diocese until his last illness, Bishop Hoban was a father, not only to the struggling young college at Clarks Summit, but to every Maryknoller who passed through his episcopal city. Bishop Hoban's house was a Maryknoll hostel where many representatives of the Society, coming and going, could and did feel themselves perfectly at home.

It was he who laid the corner stone of "The Venard" and he watched its development with as much interest as if it belonged exclusively to the diocese of Scranton.

Any priest or student adopted by Bishop Hoban was free to take up foreign mission work, and one of the disappointments frequently expressed by him was that his

diocese should be meagerly represented at the College. Yet, whenever occasion offered, as at retreats and other times, he spoke of the work with affection, and, after his return from the Orient, with enthusiasm even more marked.

We are told, too, that Maryknoll was one of the subjects of his thoughts during his last illness.

Should we not revere the mem-

ory of this true friend?

Our missionaries and other friends in China who greeted Bishop Hoban last spring on his world tour will be surprised and pained to learn of his death.

In the passing of Bishop Hoban, Maryknoll has lost one of its best friends and we urge all who are in sympathy with our work to say a prayer for the repose of the soul of the Right Reverend Michael J. Hoban.





## At Boston in 1906

BY A QUONDAM VISITOR

PUZZLED, I looked again at the address.

I was evidently in the right locality. "Union Park Street" read the signpost; and there stood the cathedral in simple dignity backed by the episcopal residence. But where was a building that fitted in with the awesome title on my card of direction—

*Diocesan Office of the Society for the Propagation of the Faith  
62 Union Park Street*

There wasn't any. Number sixty-two proved to be in the middle of the row of dull, gray, decrepit houses just across from the cathedral, and the impressive title in black and gold over the door that opened directly on to the sidewalk, was all that distinguished it from its neighbors.

Perhaps it was only a second that I stood there—picking up my castles as they tumbled about my head—when the door opened and a little old lady, poorly clad, but radiating happiness, greeted me on her way out: "A merry Christmas to you, my dear," she said. "God bless you."

And catching the smile, I passed in knowing that however disillusioning the exterior had been, I should find inside more of the warmth and joy the little lady had scattered on her way.

While I was being announced to the Director, there was a chance to look about. The whole floor had been thrown into one large chamber which served as reception room and shipping room as well as general office. It was a busy place, and, in the pleasant hum of machines, package wrapping, and the tinkling of an old-fashioned doorbell, which announced the coming of cheery persons to "pay dues" and bring offerings for the Christ Child in the person of His valiant missionaries, one quickly forgot that the room was ill-lighted and the furniture not up-to-date.

Shelves lined two sides of the office. Some were filled with books on mission subjects, most of them in French or German, for there was little in those days in English; others, far more alluring to the casual visitor, displayed souvenirs from the missions.

There were some carved figures por-

traying in miniature various phases of native life in the Orient; instruments of torture from Korea and Indo-China; gruesome necklaces of dog—and even human—teeth worn by savages in the far-off islands of the sea; dainty fans and lacquers from Japan; tiny shoes worn by some Chinese "lily" on her poor crushed feet, and lovely embroideries, the work of her magic fingers; bark cloth robes and crude potteries from Africa; bits of ivory and strange, ugly gods from India; beaded belts and purses from Alaska—North, South, East, and West, all had sent tokens of thanksgiving for the timely help that had gone to them from this hidden nook where I waited and wondered, my whole mind and soul open to new and stirring impressions.

"Father will see you now." The summons was for me. How curious it was mounting the narrow, creaking stairway in the half light of that late December day!

But all strangeness vanished before the cordial welcome of the Director, whose life was consecrated to the spreading of Christ's kingdom on earth.

The office was simplicity itself. Two small windows gave light and air; there was the Director's desk and a small round table in one corner, a smaller desk in another, shelves on one side of the room, two chairs, and, in a third corner, a two-by-two lift (!) on which everything but visitors came up from the room below.

And yet, that poor room was rich: crossed palms, the symbol of martyrdom, over the door; crude oriental representations of martyrdoms around the room; precious autographed pictures on the walls; books; filing cases bursting with interesting matter on the missions and awaiting a loving hand to make use of them; original letters of martyrs; a globe on which one could

**T**HERE are Continuous Novenas at the Maryknoll Convent, and numerous requests have come for a share in the prayers, works, and sacrifices of these Sisters.

Anyone desiring a special remembrance may write directly to the Maryknoll Sisters, Maryknoll, N. Y.

find where the missionaries were at work—such were the treasures gathered in that unpretentious center of Christlike activity.

The hour flew—there was so much to see and hear and learn. At its end came the crowning treat—a glance at the page proofs of the first number of *THE FIELD AFAR* which was to launch out on the new year, 1907, on its pioneer mission, the education of American Catholics to a knowledge and love of the missionary ideals of the Church.

I left that little office on Union Park Street filled with awe. Had I not been in touch with the saints of God? The little, old, dull house with its uneven floor and creaking stairs, and with its front door opening on the sidewalk, was to be evermore for me a memory of light—the workshop of Christ.

A canvas of twelve students, who will be ordained at the end of the scholastic year, shows that only four possess typewriters.

For many reasons, every missionary should operate a writing machine. This statement leads to a request for **UNUSED TYPEWRITERS** which would be received with open arms and sincere thanks.

## NEW YEAR RESOLUTIONS

1. To secure at least one new subscriber for *The Field Afar*, during 1927.
2. To lay a stone in the new Maryknoll Seminary.
3. To say a daily prayer for the missions.

INTEREST ONE FRIEND

## All for Thee

A Story by S. M. P.

**I**T was evening, after supper, and the little sitting room in the Nurses' Home looked cozy in the flood of late sunlight. Miss Moore and Miss Morgan rocked and talked after an unusually heavy day in the operating room.

"I wonder sometimes," said pretty Miss Morgan, with her forehead puckered up to make her look as if she really were wondering, "I wonder if I hadn't better give it up. It's getting on my nerves especially after the past week. Today was awful."

"Now, Elizabeth," answered her friend calmly, "what you need is either a scolding or a day off. Any girl who has worked the way you have for the past year and a half and is thinking of giving it up needs a shaking. You know there isn't a nurse in this building with a reputation like yours. And besides—"

A ring at the telephone interrupted them.

"I'll be right over"—and Miss Moore was gone for extra duty on an emergency operation.

"She's got me," thought Elizabeth Morgan as she stood to go to her own room. "That girl has worked slavishly today in the operating room and now she's gone for no one knows how long to help set back some broken ribs. There must be something in her that's not in me. I know she is no stronger than I, and yet how much more she does, and never a complaint—no, not one in the year and a half I have known her."

Next morning when Miss Moore came smiling down the corridors, Miss Morgan greeted her with, "Agnes, I want to ask you something."

"Yes, my fair Elizabeth, and what may your question be?"

"Will you tell me how you did that last night?"

"Did what?" she asked, looking surprised.

"Why, how you went over to that operating room as you did?"

Miss Moore smiled merrily and said,

"It is time my poor Mr. Evans had his face washed. I really can't stop a second, but if you come over to my room tonight, I'll tell you a secret."

All day long, Miss Morgan wondered, thinking that perhaps there was some real secret at the bottom of her friend's unchanging happiness.

The day was long. Days always are long when one wants them to fly; but at last the night nurse appeared and Elizabeth Morgan fairly beamed on her patient as she left.



MARYKNOLL SISTERS  
ON THE PACIFIC

*Sister Gertrude, a graduate nurse (who is in the front row at extreme left), died within a year after her arrival in China*

Agnes had scarcely reached her room and was sitting quite exhausted in the rocker—for last night's sleep had been short and today had not been easy—when a quick, sharp rap at the door reminded her of her promise. She opened the door just as an eager hand turned the knob from the other side.

"Now, my smiling villain," exclaimed Elizabeth, throwing her long arms around Agnes's neck, "now sit back

there and tell me. I won't go till you do."

Elizabeth was perched on the side of the bed with her face resting in her hands. She was all ready for a story.

"Oh, you mustn't look so expectant; you may be disappointed, for the secret is really very simple. In fact, you may not understand it at all."

Miss Moore stood up, went to her lower bureau drawer and took out a book, a small, red one. As she sat down, Elizabeth leaned forward and read on the cover, "My Changeless Friend."

"So that's it," she said, "all between two tiny covers!"

"That's part of it. Now, listen. You know, Elizabeth, that I am a Catholic, and you know that we Catholics believe in the Presence of Our Lord in the Blessed Sacrament. Each morning, on my knees, I offer the day with all its work and joys and sufferings to Jesus in the Blessed Sacrament. And, during the day, especially if I'm tired or things seem to go wrong, I say 'All for Thee, Heart of my Jesus.' You would have to do it yourself to know how it helps."

Elizabeth looked thoughtful. She had suspected something like this, and yet, after all, how simple it was. She looked up to find her friend's kind, brown eyes resting lovingly on her golden head.

"Elizabeth, dear, don't you think it's worth your trying too? There is so much love in your heart—why not turn it to the One who loves you best? Suppose you say this little offering just tomorrow."

"What shall I say?" she asked.

"Just this: 'My God, I offer Thee this whole day with all its work and joys and sufferings.'"

"All right," came the unexpectedly prompt answer, "I'll try—but you must pray for me."

The following day things did seem easier—at least someone cared—two cared, God and Agnes. Each morning it was easy to offer the coming day, and, in the evening, after the day had been spent, she found herself saying, "Thank you."

The months began to fly, for each day was being made to count.

One evening Agnes invited her friend

STRINGLESS GIFTS BEST

to attend October devotions with her in a near by Passionist chapel.

All was beautiful, and down in her heart Elizabeth felt that God was waiting for some sort of response after His goodness to her. Her offering of each day's work had been made faithfully, and the loving Heart which had received it was about to bestow the reward.

After a short conference on Our Lady, Virgin most faithful, came Benediction, and when the ostensorium was raised above the tabernacle, Elizabeth lifted her eyes reverently and said way down in her soul, for the first time, "Jesus in the Blessed Sacrament, I believe and I adore." Then she buried her head in her hands and the quick tears trickled through her fingers. Grace had done its work.

On the way back to the Nurses' Home, there was a silence too holy to be broken. It was only at the door of her room that Elizabeth turned bright, moist eyes and whispered, "Agnes, may God bless you—and me!"

"Forever," came the loving answer.

Months after on the way home from Sunday Mass, Elizabeth announced that she was writing for admission into a Foreign Mission Sisterhood.

Agnes stopped on the street and looked at her.

"What! You! Elizabeth Morgan?"

"Yes, my Agnes, and if I'm accepted, I hope to enter soon after graduation. God has been good to me, and I must not refuse Him anything. I've been reading lately much about mission work, and the great need among the Sisters is for nurses and teachers. Oh, think of the joy of making each consecrated day 'All for the Heart of my Jesus!'"

"Surely God's ways are wonderful," thought Agnes; and they walked along silently in the sunlight.

## Messages from Korea

FR. Joseph Cassidy, who will be remembered by many friends in Boston and on the Pacific Coast, has left his former mission at Gishu to make a pioneer tour of some of the future Maryknoll missions in Korea.

This will be a trying experience,

but, doubtless, interesting and profitable to the work. In a letter written to the Maryknoll Superior shortly after his start, Fr. Cassidy says:

I am now enroute for the North that something may be begun for the Master in that wild and mountainous section. It will take me about a month to get to my destination, going by a little sailboat up the Yalu River along with my catechist and little collic "Jimmie."

The people in Gishu gave me a great send-off. Every last one of them was down to the river to see me off. They gave me the Korean national cheer.

Will you please ask those at the Home Knoll to pray for this journey? May God send His blessings upon it and make it the means of bringing many souls to Him. He does not ask for results—only the will and effort to do—but we are human enough to look for results.

### FROM FATHER CRAIG

THE pastor and the catechist returned after a long hot trip to Ma Soon, most enthusiastic over the prospects there. The pastor of the town's Protestant congregation has been under instruction for some time and has finally convinced his flock to follow him into the Catholic Church. These people asked for a catechist to instruct them and were promised one.

This afternoon Fr. Peloquin went over to So Gum, twenty li to the East, where he heard he could buy some sweet potato plants for our garden. He was directed to a Japanese gardener who said, "I shall be glad to offer you some plants," and, addressing his servant, he said, "Go and dig up three hundred of our best plants for this esteemed Spiritual Father." After some

time, the host narrated that ten years ago, our predecessor in Yeng You had given him a slip from a lilac bush. This small favor had aroused his oriental gratitude (and, in the ordinary course of events, it will never die).

This evening Fr. Pospichal was surprised to see the pig running around the yard, loose. Calling some boys, he conducted a posse which had to go at a lively pace a distance up the mountain behind the church.

Immediately after the capture, an old woman came to Father and told him how glad she was that he had caught the pig. He was a little perplexed that she continued to rejoice with him over his fine work until the boy who was carrying the runaway got to our pen and exclaimed, "The *Sim Boo's* pig is here in his pen!"

Amidst the resulting hilarity, Father directed the boy to give the lady her pig and resolved to be more careful in the future what pig he would suspect of desertion.

The report of the spiritual returns for Maryknoll-in-Korea showed that the activities of the American missionaries were very satisfying. But the catechist situation is—"not so good."

One of the missionaries at Yeng You writes:

We have several Korean men with the necessary knowledge, zeal, and tact to be catechists and there are many places in our mission where they could do effective work. Yet, so far, we have been enabled to employ just one catechist. The only solution seems to be to keep on praying and writing.

### ATTENTION! FRIENDS OF KOREA!

The first Annual Report of Maryknoll activities in "The Land of the Morning Calm" has reached headquarters. The attractive booklet contains useful information and is a proof that our American missionaries have already accomplished not a little.

A limited supply of these booklets is available which Maryknoll will gladly forward, free of cost, to readers particularly interested in this section of the Lord's Vineyard. Those desiring the booklet may request it from *The Field Afar*, enclosing a stamped, addressed envelope.

SECURE A NEW SUBSCRIBER

## THE FIELD AFAR

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TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD

### The Field Afar is Read

WERE you a pagan living beyond Christian frontiers, a New Year's greeting would mean nothing to you, but you and we are blessed to know that the Lord has come and to reckon time from his coming.

May this year, the nineteen hundred and twenty-seventh after His birth, bring to you and yours a full measure of true happiness—the kind that comes from union of wills and hearts with Him.

### From Cover to Cover

BLESSED with sanctifying grace and acting with the pure intention of pleasing God, we may turn a thousand simple actions each day into priceless merit.

Faith is the "treasure of treasures," but there are those in our own household who let one year after another pass without so much as considering how that Faith may be secured for others.

### From Coast to Coast

NO event gladdens the hearts of mission lovers more than that which at St. Peter's, Rome, marked the day of consecration for six Chinese bishops. It was glorious, not only for the individuals who were raised to the epis-

copate, but for the Catholic Church in China; the opening of a gray sky that had long, perhaps too long, covered the struggling Church in that great country.

Theirs is no easy task, and their work will be watched with keen interest by many, not only in China but in the homeland of western missionaries. Let each one of us who watches pray, too, that God's choicest graces may follow these new bishops in their fields of labor!

### From America to Europe

THIS publication has come to its twentieth birthday, and we wish to acknowledge to prelates, priests, and laity an immense debt of gratitude for many kind words and for much practical encouragement.

The Field Afar is yet too young for retrospect. Today and tomorrow call for its best energies. We ask then that you who like us will continue your precious co-operation. And may God bless and guide us all!

### And Around the Globe

THE Pittsburgh Diocesan Mission Aid Director issues yearly an interesting publication entitled *The Call of the Missions*. Among other items is a list—a truly edifying and encouraging one—of *Pittsburgh's Sons and Daughters on the Missions*.

These number no fewer than eighteen priests and eight Sisters. There is also a list of professed Sisters attached to the Missionary Servants of the Most Blessed Trinity; another list of seminarians at Maryknoll (five); and still another of students (twenty-four) enrolled with the Society of the Divine Word.

### By Prelates and Priests

A RESOLUTION!—I will watch the year for opportunities to add to the number of

those who follow the standard of Christ, my King. I may find such opportunities at my door, under my own roof, on my street, or where I work.

If I cannot reach needy souls personally, I will try to provide others with the means to win them to Christ. I will not keep my Faith to myself, but will make it the more precious by sharing it with others.

### By Brothers and Sisters

TO what should the Catholic missionary seek to convert people? To his own way of thinking; to his own mode of life?

No. It is to God's way of thinking and God's mode of life. The missionary's religion must be bigger than self, bigger than all men, bigger than life. It is divine—as big as God. His authority will then be as strong as God; his resources as rich as God; his reward—God.

### By Young and Old

A CHURCH Unity Octave has been observed for several years in this country. It runs from January 18 to January 25, and should appeal to an ever-growing number of Catholics who love the King and wish others to serve in the ranks with them.

Note the dates and keep the idea in prayerful remembrance, that the division of Christendom may disappear and that all may be one under one Shepherd.

### By a Half Million of the Faithful

IT is pleasant to find evidences here and there that the nations of the late war are forgetting to be enemies. The Government of India removed recently the restrictions placed on nationals of former enemy countries, which made it impossible for missionaries from these countries to take up work at any point within its dominions.

The Government of Australia

PRAY FOR VOCATIONS



has likewise canceled a decree that by June, 1928, all Germans must leave British New Guinea, which is a part of the great island to the north of Australia, a portion of which was taken over from Germany after the World War. Missioners from the central nations are being permitted also to return, with some few limiting stipulations, to British areas in Africa.

#### Including Many Non-Catholics

IT may be helpful for those who are vexed in the very important matter of their vocation to know that a learned theologian, Lessius by name, said that the counsel of Christ to embrace the higher life refers to everyone who has the power to follow it. No one is excluded. "He who can take, let him take it," means this: I force no one, but I invite all; whoever has the courage to take it, let him not fail to do so.

Can I be sure that the desire in my heart to consecrate myself to God is a real call?

Yes, there can be no doubt of it when the intention is made with a spiritual good in view.

#### And Some Appreciative Jews

NO one who was privileged to witness the great ceremony at St. Peter's on the last day of December, 1925, will ever forget the scene. It was the closing of the Holy Year and marked the institution of the Christ King feast.

Royal was the splendor of that occasion, but it was the royalty of Christ whose Vicar on earth was, as he doubtless felt, the mouthpiece of his Master and the reflection of His glory.

*Christus Regnat*—the echo of these words, solemnly chanted on that occasion, mounting to the great dome and spreading over the vast edifice, will never die. Christ reigns! And, oh! that man would use the resources at his command—prayer, intellect, the gift of speech, time, and money—to spread His kingdom over the face of this earth.

#### All of Whom Read



*WE have seen His star in the East* was the simple statement of the wise men to the suspicious Herod. God alone knows how many Christian apostles have been dragged before hostile Herods, in every land under the sun, to explain their presence, only to be answered in equivalent words, "We have seen His star in the East."

Faith and zeal inspired by heaven cannot be restrained in the twentieth century any more than in the first. The star is no longer visible, but it may be seen by the eyes of Faith; and it still hangs over the East.

There is a difference, however. The "other wise men" who follow it bring gifts greater, by far, than gold, frankincense, and myrrh.

#### The Field Afar

*WE* are told that there are about twenty-five hundred Japanese living in and near New York. Not many, especially when one realizes that in the same district there are about a million and a half Jews.

These twenty-five hundred are scattered over and about the metropolis and represent many walks of life. Several organizations help to unify the little colony, among others the Japanese Association

with large offices on Fifty-Seventh Street, the Nippon Club, with a fine building on Ninety-Fifth Street, the Japanese Women's Association, and a Women's American Oriental Club. The Japanese also have in New York a newspaper in their own language.

The Japanese coming to New York does his best to live as a New Yorker, although when the American goes to Japan, he lives in an American way as far as possible.

The Japanese immigration question does not keenly interest Americans east of the Rockies, but, in judging the attitude of our fellow-citizens on the Pacific slope, it is well to remember that many Japanese who settled there made no attempt to take up the standard of living which they found in this country. The consequence has been a conflict with American labor interests and a lowered estimate of the Japanese people, which Japanese better informed understand and deplore.

We American Catholics, however, because our Church is designed for all nations, should be watchful to keep our hearts open to the Japanese as to all peoples. Japan is kindly disposed towards the Catholic Church and sees in her constitution and spirit much that would help any nation to develop properly.

Again, we must not forget that thousands of our Japanese coreligionists suffered death for the love of Christ and that other thousands who live today on the islands not far from Nagasaki are direct descendants of confessors of the Faith, who, without priest or altar, kept the love of Christ, as also of His Blessed Mother and Saint Joseph, in their families for a period of nearly three hundred years.

#### From Cober to Cober

And if you, dear reader, are sincerely interested in this paper and in the *GREAT CAUSE* for which it stands, we know that during this year of 1927 you will wake some of your friends our friends. Secure at least one subscriber as proof of your good will.

PUT MARYKNOLL IN YOUR WILL

# A CHRONICLE — THE FIELD

Being a rapid survey of the preparation for and the foundation of the Catholic

**October, 1906**

The *Catholic Foreign Mission Bureau* was quietly formed in Boston by Fr. Walsh, then Director of the Society for the Propagation of the Faith, and three other priests.

**January, 1907**

The first issue of *THE FIELD AFAR* appeared.

**September, 1910**

Fathers Price and Walsh met at the Eucharistic Congress in Montreal and determined to effect a union of effort toward the realization of a Foreign Mission Seminary.

**March 25, 1911**

His Eminence, Cardinal Gibbons, at the request of His Excellency, the Apostolic Delegate, later Cardinal

authorization and direction from the Sacred Congregation of Propaganda.

**June 29, 1911**

The Congregation of Propaganda, through His Eminence, Cardinal Gotti, instructed the organizers to begin.

**December 4, 1911**

The organizers settled temporarily

**April 30, 1912**

The Catholic Foreign Mission Society of America was incorporated under the laws of New York State.

**May, 1912**

The archbishops, in council at Washington, commended the new Society to the special patronage of bishops, clergy, and laity throughout

Formerly 62 Union Park Street, Boston. This building, erected several generations ago, was once used as a diocesan office for the Society for the Propagation of the Faith



FATHER WALSH IN 1906 AS BOSTON DIOCESAN DIRECTOR OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH. Here were edited the first issues of

Falconio, addressed a circular letter to the archbishops of the United States, submitting to their consideration a plan to establish an American Foreign Mission Seminary.

**April 27, 1911**

The archbishops, in council at Washington, approved the establishment of an American Seminary for Foreign Missions, and instructed the organizers to proceed without delay to Rome so as to secure necessary

at Hawthorne, New York, accepting the hospitality of the Very Rev. Bertrand Cothonay, O.P.

**January 6, 1912**

A house was opened at Hawthorne for the secretaries, later to be known as "the Teresians of Maryknoll."

**Good Friday, 1912**

The Seminary recorded its first founder, Cardinal Farley, who gave \$5,000.

the United States.

**August 17, 1912**

The Society purchased the site of its future Seminary, ninety-three acres of land, part in Ossining and part in Newcastle, New York, naming the estate Maryknoll.

**September 18, 1912**

Priests, auxiliary brothers, and students moved from Hawthorne, and informally opened the Foreign Mission Seminary of America.

# FIELD AFAR AND MARYKNOLL

the Catholic Foreign Mission Society of America in the past twenty years

**September 8, 1913**

First Preparatory College, The Vénard, was opened in a hired house in Scranton, Pennsylvania.

**December, 1913**

First orders (minor) to be received by a Maryknoll student, Daniel McShane, were conferred at the New York diocesan seminary.

**March 29, 1916**

Estate of one hundred and twenty-five acres bought for the permanent Vénard College, at Clarks Summit, Pennsylvania.

**October 2, 1916**

His Excellency, the Apostolic Delegate, Archbishop Bonzano, visited Maryknoll.

**December 25, 1917**

At Canton an agreement in regard to the future Maryknoll mission field was signed by Bishop de Guébriant, of Canton, and the Maryknoll Superior, subject to the approval of Rome.

**April 25, 1918**

The agreement mentioned above was ratified, and a section of the Province of Kwangtung, in the vicariate of Bishop de Guébriant, was set aside as Maryknoll's first mission field.

**September 8, 1918**

The first Maryknoll missionaries—Frs. Price, Walsh, Meyer, and Ford—left Maryknoll for China.

**March 9, 1919**

Rev. John J. Massoth died at Mary-



*A corner in the old office at Union Park Street, of which St. Francis Xavier was a special patron. In those days photographs were just beginning to come in from mission societies*



CTOR OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH  
the first issues of THE FIELD AFAR

**October 11, 1914**

First ordination of a Maryknoll student—Fr. McShane, Cardinal Farley officiated in the New York Cathedral.

**April, 1915**

Ground was broken for the foundations of the first permanent building, St. Peter's.

**June 14, 1915**

Decree of Praise was granted by Rome.

**February 19, 1917**

Sr. Mary Xavier (Mary Louise Wholean, A.B., of Westfield, Massachusetts), the first "Teresian," died at Maryknoll after a lingering illness.

**September 8, 1917**

The Maryknoll Superior left on the first stage of his journey to find a mission-field in China.

**September 13, 1917**

A Maryknoll Procure was opened in San Francisco.

knoll from influenza contracted while caring for a sick student at The Vénard College. Fr. Massoth's was the first death in the Society's eight years of existence.

**September 8, 1919**

The second Maryknoll mission group—three priests—left Maryknoll for China.

**September 12, 1919**

Fr. Price, cofounder of Maryknoll and first superior of the Maryknoll

mission in China, died at St. Paul's Hospital, Hongkong, of acute appendicitis. (He was buried in the Happy Valley Cemetery in that city.)

**September 16, 1919**

Bishop Hoban, of Scranton, laid the corner stone of the permanent Vénard College, at Clarks Summit, Pennsylvania.

**February 3, 1920**

Invitations were received from Bishop Cantwell, of Los Angeles, and Bishop O'Dea, of Seattle, to take up work for Japanese in those dioceses.

**February 14, 1920**

The "Teresians" received a letter of approbation from Rome, establishing them as a recognized religious community, to be known as the Foreign Mission Sisters of St. Dominic.

**April, 1920**

Maryknoll Sisters arrived at the Japanese Mission in Los Angeles.

**May, 1920**

The Maryknoll Kindergarten for Japanese was opened in Seattle.

**June 29, 1920**

Land was broken by Bishop Dunn for the permanent Seminary at Maryknoll.

**September 8, 1920**

The third Maryknoll mission band—six priests—left for China.

**February 15, 1921**

The first profession of Maryknoll Sisters took place. The ceremony was private. Twenty-one Sisters made vows.

**April, 1921**

A house in New York City was opened as a Procure.

**July, 1921**

A Letter of Commendation in observance of Maryknoll's Tenth Anniversary was received from His Holiness, Pope Benedict XV.

**September 8, 1921**

Five priests and one auxiliary Brother left Maryknoll for China.

**September 12, 1921**

This date marks the first departure of Maryknoll Sisters—six in number—for China.

**September 15, 1921**

Departure of Maryknoll Superior to sail with priests and Sisters for China.

**November 28, 1921**

The new St. Francis Xavier School for Japanese opened in Los Angeles.

**March 8, 1922**

Death of Brother Thomas McCann, at Los Angeles.

**May 23, 1922**

Death of the Rev. Anthony P. Hodgins, Hongkong.

**September 12, 1922**

Fifth departure—three priests, one Brother, six Sisters.

**October, 1922**

Seven Maryknoll students begin work at the Catholic University,

Washington.

**October 15, 1922**

Fr. Patrick J. Byrne assigned to Korea as first Superior.

**January 23, 1923**

Fr. Byrne leaves for Korea.

**May 9, 1923**

Death of Sister Emmanuel (Donohue), at Maryknoll, N. Y.

**August 21, 1923**

Death of Sister Gertrude (Moore), at Yeungkong.

**September 23, 1923**

Departure of Mother Joseph and seven Sisters for China; also three priests and one Brother.

**November, 1923**

Maryknoll Procure opened in Seattle.

**January 31, 1924**

First American Prefecture established by Rome at Kongmoon. It includes Sancian Island.

**February, 1924**

Opening of the first Preparatory Seminary for native students at Yeungkong.

**April 1, 1924**

Fr. James Edward Walsh, of Cumberland, Maryland, named Prefect Apostolic of Kongmoon.

**June 15, 1924**

Ordination of fifteen priests at Maryknoll.

**September 6, 1924**

Departure of twenty-four missionaries (priests, Brothers, Sisters) for China and Korea.

**November, 1924**

Fr. John J. Considine leaves for Rome to supervise Maryknoll exhibit at the Vatican Exposition.

**December, 1924**

Purchase of land at Los Altos, California. Arrangements made with Archbishop Hanna for Maryknoll students to attend the San Francisco Junior Seminary.

**March, 1925**

Departure of priest and Brother to Korea; also one priest to China.

**August 7, 1925**

His Excellency, Archbishop Giardini, Apostolic Delegate to Japan, visits Maryknoll.

**September 8, 1925**

Departure of seven priests and five Sisters for the Orient.

**October 23, 1925**

His Excellency, Archbishop Fumasoni-Biondi, Apostolic Delegate, visits Maryknoll.

**November, 1925**

Seven priests and two Sisters leave for missions.

**November 23, 1925**

Maryknoll Superior starts for Rome and visitation of missions.

**November, 1925**

Maryknollers enter a mission field in the Swatow Vicariate.

**May 2, 1926**

First departure to Manila. Five Sisters leave to direct a Normal School.

**June 17, 1926**

Three Sisters leave for Manila.

**July 19, 1926**

Their Eminences, Cardinals Bonzano and Hayes, visit Maryknoll.

**September 8, 1926**

Six priests leave for Eastern Asia—one for Japan, two for Korea, one for Manchuria, two for China.

**October 7, 1926**

Two students—one a priest—leave for studies in Rome.

**November 15, 1926**

One priest and one Brother leave with Fr. Meyer for Eastern Asia.

**November 27, 1926**

Two Sisters leave for Korea.

## At the Knoll

### Departures—

AN unusual departure marked the Feast of the Holy Rosary at Maryknoll.

At nine o'clock that morning, the beloved Mother of all Maryknoll Sisters started on her second visitation of the mission fields.

This was an unexpected getaway and allowed only a short fortnight of preparation; but why spend longer? Problems had arisen simultaneously in Korea, the Philippines, and China.

So off went their Mother, fortunate to have as companion the same young laywoman who had, in a previous journey, braved difficulties and returned smiling.

That same morning, two young clerics, one ordained less than a fortnight, the other anticipating soon this great privilege, left Maryknoll to cross, not the Pacific, but the Atlantic—a side trip to a Maryknoller. These two, the Rev. Joseph P. Meaney and Bro. John F. Hugues, have gone to Rome for further study. In the Eternal City, they found a Maryknoller, Fr. Considine, ready to guide them and glad to get the latest news from a loved spot which he left almost three years ago.

And so they move, East and West, but what matters it? Home is where the heart is, and the heart of an apostle should be like that of Christ, world-wide.

SPONSOR A STUDENT



On a Sunday before the leaves fell, Msgr. Leonard, Brooklyn Diocesan Director for the Propagation of the Faith, arrived on the Knoll with one of his assistants and four score stalwart Holy Name men.

The day was a gray one, and the bus ride of forty miles had been somewhat chilly, but a hot dinner soon changed the temperature.

The men, there were some juniors among them, found much of interest on the compound and left the happier for their visit.

#### God's Acre—

Last All Souls Day, our God's

acre was blessed in the presence of both communities. Some time before, a long expected bronze Christus, the gift of a Maryknoll Circle, had arrived from Europe. It was raised on a simple cross of logs and looks down upon rows of graves and a still empty tomb that forms this picturesque cemetery fringed by our woods.

The graves are so arranged that they face the West, symbolic of the holy ambition of all Maryknollers, to cross the Pacific ocean in search of souls.

There are in all two hundred and twenty graves. The cost of the cemetery would have been comparatively light had there been

no slope, but this necessitated a massive retaining wall. We have reckoned the cost, and, dividing it among the graves, find that the average cost for each grave is about fifty dollars.

We tell this to our friends because we feel that some among them would be in a position and would consider it a privilege to be responsible for the last resting place of a Maryknoller—priest, Brother, seminarian, or Sister—as provision has been made for all these.

#### The Brothers—

The annual retreat of the Maryknoll Brothers closed Jan-



#### GOD'S ACRE AT MARYKNOLL

*The cemetery in which now repose the bodies of three Maryknollers—two Sisters and one Brother—was blessed on All Souls' Day in presence of both communities. The great cross is made of rough hewn tree trunks, and the Christus, a bronze, is the gift of the Friendly Helpers, of New York City*

**REMEMBER OUR CORPORATE TITLE**



WHEN THEIR MOTHER LEFT FOR A LONG JOURNEY  
Departures are now a common experience at Maryknoll, but that of the  
Mother brings its special thrills

uary 1 with the investiture of five aspirants, who now begin their novitiate. A glance at their "old home towns" shows the international character of the Brothers' personnel:

Louis Reinhart, Cincinnati; Christian van Kempen, Nymegen, Holland; Thomas Williams, Hoboken, New Jersey; William Roddy, Londonderry, Ireland; Paul Chamberlain, Dedham, Massachusetts.

These men have cast in their lot with the Maryknoll Brothers whose services are in ever-increasing demand.

Although there are twenty-five Brothers assigned to the Mother-House, this number is hardly sufficient to care for the multifarious needs. Several departments at

The Maryknoll bookkeeper's adding machine is like the famous one-horse shay. It has done good service for years, but it now threatens to fall to pieces. Perhaps some reader of these lines will forestall the catastrophe. Any brand of machine will be acceptable, but we believe our bashful bookkeeper expresses a preference for Burroughs or Wells.

the Home Knoll are under their direction. As the Mother-House is the clearing house for Maryknoll activities over the world, the center from which, like a great shipping station, supplies are broadcast to the mission fields, it may be readily imagined what a vast amount of labor and detail are required to keep the Maryknoll family of five hundred supplied with the necessities of Christian warfare.

From the mission superiors come appeals for Brothers to act as secretaries, nurses, and instructors. It is becoming more evident that splendid opportunities are opening up for God-loving, earnest Maryknoll Brothers in the Orient.

These fine young Catholic men who, as Brothers, are advancing the work of Maryknoll are not without their compensation. There is a certain happiness and peace that is known only to those who give themselves completely to God. As for the "world to come"—life everlasting is promised to the favored ones who are faithful to their vocation.

PRAY FOR MISSIONERS

## Dollar Books

*These books are interesting and of lasting value. They are well made, illustrated, and bound in cloth. They cannot be equalled at the price.*

### TWO VINCENTIAN MARTYRS

182 pages, 16 illustrations

Bl. Clet and Bl. Perboyre, of the Congregation of the Mission, martyred in China in 1820 and 1840.

### A MODERN MARTYR

241 pages, 15 illustrations.

Blessed Théophane Vénard, beheaded in Tongking in 1861.

The striking characteristic of the life before us is human love surpassing all ordinary home affections, willingly and joyfully offered on the altar of Our Lord for the salvation of the heathen who knew Him not.

—Lady Herbert.

### AN AMERICAN MISSIONARY

293 pages, 16 illustrations.

Adventures and labors of Rev. William Judge, S. J., in Alaska.

A book of this kind will prove a most effective pleader for the cause of foreign missions.

—The Catholic World.

### FATHER PRICE

91 pages, 9 illustrations.

A brief biography, compiled from the letters of friends.

The reader profits from electric contact with a soul that dwelt in close communion with the center of all holiness.

—Catholic Transcript.

### FOR THE FAITH

180 pages, 16 illustrations.

The story of Just de Brétignères, of the Paris Foreign Missions, martyred in Korea in 1866.

This book is charming, so charming that, once opened, it is a sacrifice to the reader to put it down until every page has been read.

—Sentinel of the Blessed Sacrament.

### THE MARTYR OF FUTUNA

210 pages, 16 illustrations.

Bl. Peter Chanel, S. M., martyred in Oceania in 1839.

One cannot peruse these interesting pages without being moved to add this simple martyr to one's own litany of the saints, so convincing, so appealing, is his sanctity.

—The Ave Maria.

### IN THE HOMES OF MARTYRS

151 pages, 16 illustrations.

Bound in silk cloth, stamped in gold. Gilt top.

A series of essays describing the homes and home-folk of five young mission martyrs of the past century.

\$1.00 each, postpaid

The Field Afar Office

MARYKNOLL, N. Y.

**The Library—**

The one finished room at Maryknoll is the Seminary Library, and we always feel like apologizing for it because it is much better looking than our temporary chapel.

And why? Here is the story:

Men from Maryknoll should have some of the secular degrees, such as A.B.'s, A. M.'s, and Ph. D.'s, when they go over to Eastern Asia where parchments are highly prized and very useful in the conducting of schools.

This means affiliations and State Board inspections in which the library counts for much.

Partly in view of this need, we decided last year to "get through with" plasterers, painters, and carpenters (to some extent) in that section, withdraw hundreds of books from storage, and get a good start on a real seminary library.

Then, too, we were anxious to

place at the disposal of our students many excellent works for which we could find no fitting place. Today, then, the Maryknoll library is a thing of usefulness, beauty, too, and a joy for generations to come.

Perhaps some day you will see it. It is fireproof, but it looks as if it were constructed of timber. The walls keep the color of the rough plaster, but columns and beams give an impression of weathered oak and oriental touches.

Thanks to the generosity and thought of many friends, mostly priests, we have already an enviable lot of books.

This is fortunate because we are affiliated with the Catholic University of America and research work will be called for in the preparation for degrees there and elsewhere.

**From The Vénard**

**B**EFORE we wish all a happy and prosperous New Year, we must not forget to mention the farewell entertainment that was given to one of the faculty members, Fr. Eckstein, a few days after he received his appointment to China.

Two or three platforms had been put together in the refectory, for a stage, and a piano had been moved in from the music room. When supper was finished, the program committee, director and manager, all-in-one, Fr. O'Shea, opened the entertainment. He first gave a few words of appreciation of Fr. Eckstein, mentioning the great esteem in which he is held by all, as well as the influence he has had among the students and faculty. "A kind and charitable priest to all," was the sum and substance of Fr. O'Shea's remarks. And those who are fortunate enough to know Fr. "Cody" agree with this entirely.

Then the lighter part of the entertainment began. We were introduced to Fr. Eckstein over in China and to his Irish, German, and Jewish con-



**THE SEMINARY LIBRARY AT MARYKNOLL**

*This and the conference room which is used as a temporary chapel are the only two finished rooms in the new building. Both are much appreciated, and, needless to say, well used*

**BE A PROPAGANDIST**

freres there; then to the Russian, Polish, and colored gentlemen—all personal friends of his here at the Vénard!—whom he was leaving behind. Each student took his part well, and, besides entertaining us for three quarters of an hour, showed us the fine talent that exists among these embryo missionaries.

A few days later, Fr. Eckstein left us for Maryknoll and the missions, among the shouts and hurrahs of all the priests and students.

And now to all Maryknollers, kind friends, and benefactors, a happy and prosperous New Year, with God's choicest blessings and favors through every day of it!

#### MARYKNOLL-AT-LOS ALTOS

MARYKNOLL has started several institutions during the past few years, but none of them has given so much fun and fascination as the newest of them, the Maryknoll Junior Seminary at Los Altos. The Procure in San Francisco served as an outside guard to "procure" anything and everything needed for the début of the new Preparatory College.

Here, as well as in more than a few other places of this land, Maryknoll is well known for its "taking ways." A call was sounded in the early autumn for beds and bedding, a stove and "stoving," and—well, just everything.

A friend in San Mateo supplied a stove that had been used but a short time. Then came tables, chairs, desks—all a trifle the worse for former service but welcome.

To fit up the kitchen with pots and pans was a problem, and we dreamt of what a kitchen shower would mean—and the dream came true; for the students of Notre Dame Convent High School in San Francisco supplied everything for the kitchen from a can opener to a large meat grinder.

Two veteran tables were introduced to the "banquet" hall, with dishes of many colors and designs. The next need was a knife, fork, and a spoon or two for each. Again some high school students came to our rescue, for the Presentation Convent in Berkeley presented us with a set of two dozen of each of the above mentioned "tools."

We had everything then except food, and the Maryknoll Women's Auxiliary supplied that, while another basket came from the grammar school students of the Notre Dame Convent in San Francisco.

The building at Los Altos has been brought to a stop as planned. Only immediate needs were to be given attention while most of the building would be left for some time in an unfinished condition.

His Eminence Cardinal Hayes, during his visit in San Francisco, met a bit of Maryknoll. His secretary, Msgr. Donahue, together with several New York priests, paid a hurried visit to the College at Los Altos.

Archbishop Dowling, of St. Paul, happened into the Procure during his visit to the Coast and also went down the peninsula to see Maryknoll at Los Altos.

The new bishop of Salt Lake, Bishop Mitty, one of the best friends of Maryknoll-on-the-Hudson, was very much



THE BROOK AT THE VENARD

pleased with the College and expressed the hope that there would be several such Colleges for the foreign missions dotting the country. Bishop Mitty had his first touch of the missions when he was hurried around the lanes of San Francisco in nothing less than the Maryknoll Ford.

**What are the Church's APOSTLES OF TODAY doing to spread the Faith? What kinds of LANDS are they living in? What kinds of PEOPLE are they working among? What PROGRESS are they making?**

**Consult the mission manual called  
A WINDOW ON THE WORLD**

**Price; \$1.50, postpaid**

**INQUIRE ABOUT ANNUITIES**

#### FROM MARYKNOLL-IN-SEATTLE

##### *Introducing Sue Zumi*

**M**EET Sue, of Seattle. The young lady has a cousin called Bamboo Phil, down in Los Angeles, who occasionally sends "copy" to FIELD AFAR readers. Sue, who hopes to grow as big as her cousin Phil, wants to have her say now—and who would stop her? Sue says:

Ohio! You haven't any idea of how fast we are growing in Seattle. When the Maryknoll Sisters first came here in 1920, I was not so very old, but I knew them. Then, they had a little house close to the Japanese section of the city. But what a house! It was in a hollow, and, during the rainy season, the water settled around it on all sides, like a lake. There were only two Sisters, then.

At first, not many Japanese children were brought to the Maryknoll kindergarten, but, in a few years, the number began to grow; so the Sisters had to move and buy the big house where we live now.

This house used to be a Hebrew club. Right next door a big hall was built, which has been connected with the Sisters' house by a bridge. The hall is now the kindergarten. At first it seemed very big; now, with almost eighty children, it is just right. Most of the children in the kindergarten are much smaller than I was when I first went to kindergarten; I was seven—they are only five and six.

Now, besides the hall, we have another room where first grade was started this year. This used to be the Sisters' parlor, but they gave it to us for our schoolroom. Next year we will have a second grade, and then I don't know where the Sisters will go.

What we like best of all, this year, is that we have Mass here every Sunday and holy day. All the children come, and about fourteen of them go to Holy Communion every Sunday. Some day, when the others are old enough to make their first Communion, we shall have many more each Sunday. During the Mass, we sing hymns—"Ave Maris Stella," "Virgo Maria," and "Maria Sine Labe."

There are about one hundred and twenty children attending Mass and Sunday school every Sunday. Some of them are above first grade and go to other schools, but they all come here for Sunday school. On the holy day, Father gave us Benediction of the Blessed Sacrament. All the children were very quiet and so devout.

Some ladies came to see us one day, and we sang for them. They visited the chapel too; and, when they were



going away, I heard one of them say to Sister, "We are going to help you!" Sister told us today that these women had a party one evening a short time ago, and many people attended. That made the Sisters very happy—and us too.

Mary L. has lived with the Sisters longer than I have. She goes to the parish school, because she's higher than first grade. The other morning, when I went by the chapel door, I thought I heard some one talking there and I stopped and listened. Then I opened the door, very softly. Some one *was* talking—and it was Mary L. She was saying: "Good morning, Jesus. I am glad you didn't let me die last night, because today I want to receive You in Holy Communion."

I didn't listen any further, because I felt as though Mary L. wanted to talk all alone. Sister says that Mary was saying her morning prayers, as she does every morning—in her own way, kneeling on the altar step. Before she went out, I heard her sing a little hymn. Maybe, some day, there will be many more Marys here. But, before that time, it looks as though we'll have to have a bigger school.

#### SEATTLE CIRCLES

Welcome to the St. Francis Xavier Circle, of Seattle, Washington. Twelve enthusiastic members met recently, for the first time, and heard from a Maryknoller who has long been acquainted with Circle work, the story of Maryknoll's Circles. In a very short time, the membership has increased to sixteen.

This is the second Circle to be formed in the State of Washington, and both are in Seattle. The organizations meet twice each month—once at the Maryknoll Convent, where they sew; and at the home of a member for a social hour, where they reap. The new Circle plans to direct its efforts toward helping the Seattle Convent.

The Sacred Heart Circle of Seattle, Washington, was, until recently, the only organization assisting the Maryknoll activities in that city. Their mammoth party not only aided Maryknoll-in-Seattle materially, but also aroused much interest in the efforts that were being made by the Sisters in their school and kindergarten. As a result of the party, other groups, both men and women, have signified their intention of establishing similar Circles. A unique and profitable feature of the party was the auction of Maryknoll oriental goods.

To the members of Sacred Heart Circle and the friends who made this party such a success, Maryknoll bows her most grateful appreciation.

#### THE LATEST DEPARTURE



BROTHER WILLIAM NEARY, A. F. M.

*He will supervise building construction in Korea*

THE latest departure at Maryknoll was on the evening of November 15, when the Rev. Charles C. Eckstein, A. F. M., and Bro. William Neary, A. F. M., left for their respective mission fields in Eastern Asia.

Fr. Eckstein is a graduate of

#### THE NEW YEAR WILL BE HAPPIER

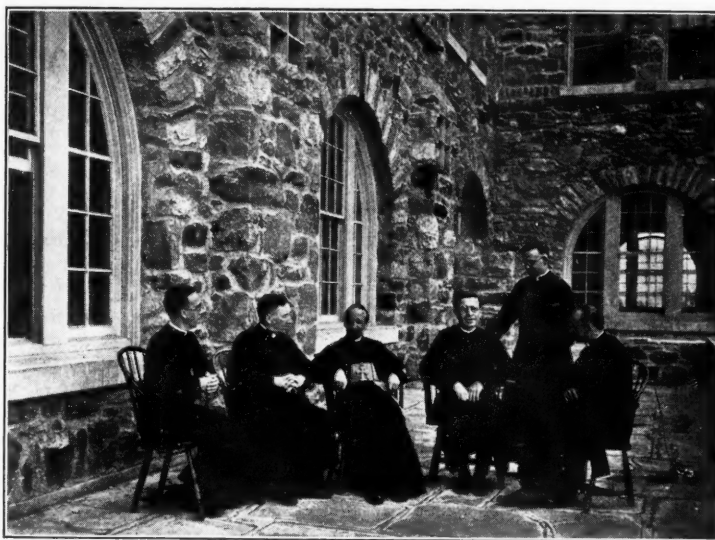
If you make the acquaintance of the inspiring lives of missionaries who have given all to spread the kingdom of God on earth. Try some of the biographies noted on page 20.

Columbia College, Dubuque, Iowa, and since his ordination has been teaching at the Vénard, Scranton, Pennsylvania. He will assist the Rev. Francis X. Ford, A. F. M.

Bro. William Neary is a native of western Massachusetts and has been prepared to direct building operations in the mission field. He will assist in Korea.

Two Maryknoll Sisters took their departure from the convent on Saturday, November 27.

The Rev. Bernard F. Meyer, A. F. M., who left with the first group of Maryknoll missionaries in 1917 and who has been in this country during the past year seeking funds for the new Wuchow mission, will return to China, conducting the latest group of "departants." All will leave Vancouver, traveling by the Canadian Pacific Line, on December 4.



HIS EXCELLENCY ARCHBISHOP GIARDINI, APOSTOLIC DELEGATE TO JAPAN, AT MARYKNOLL IN 1926

*Fr. Meyer, who is seen at the Archbishop's left, has returned to his mission in Wuchow, China. This is an exceedingly difficult mission, one that requires courage and strong faith*

READ MARYKNOLL BOOKS

## DRIFTWOOD FROM THE SUPERIOR

BEING AN ACCOUNT OF THE MARYKNOLL SUPERIOR'S MISSIONARY VISITATION OF 1926

FROM Mukden, our tickets read to Antung, Manchuria, not to Korea; but you must keep well in mind that while Antung is in China, it is just across the bridge from the new town of Shingishu in Korea, which for some time past has been headquarters for Fr. Byrne.

At Antung, for lack of room elsewhere and because this important city is included in the future Maryknoll-in-Manchuria, there was a group of Maryknoll Sisters, also a Maryknoll priest, Fr. Hunt, serving as their chaplain and saying Mass for a mixed congregation of Chinese, Japanese, and Koreans.

We were still on the train a few miles outside Antung when Fr. Byrne called our attention to two Maryknoll Sisters who were evidently on a tramp with a little group of children, and, as we entered the railway station, we found not only Fr. Hunt but the two neighboring missionaries, Fr. Cassidy and Fr. Sweeney.

All looked remarkably well. The appearance of Frs. Sweeney and Cassidy recalled certain types that I had met in remote districts of our own country. They were wind-swept and dust-stained, roughened in appearance, but apparently in robust health.

I learned afterward that together they had made a long exploration of the northern district and were enthusiastic over possibilities.

As we walked through dust over to the "compound," almost half a mile away, I understood the difficulty in keeping black clothes respectable.

At one point we halted to view a procession of boys. A drum and brass instruments—at least two—gave the needed inspiration. Some decorations on their persons and a banner added color, but their approach as they spied our little group was hesitating.

They made circles and we were just wondering if we had spoiled their fun when Fr. Hunt, in a very unmilitary tone, threw some strange sounds at them, and they lined up to salute Number One from America. All this was

in the program, but we had not been told. When the great salute was over, the boys gladly turned their backs on us; the drum beat and the troops marched off the field.

The Sisters were waiting for us at their porch, and, after a few questions and answers without more ado "exhibited their wares," which consisted chiefly of a room full of maids and grass widows, all engaged in making very attractive and "Chineezy" embroidery to be sold at a small profit to the folks at home. In this way, two birds are sewed up with one needle, and sustenance made possible for the toilers and for the Sisters—who toil on other lines.

Three of us were Fr. Hunt's guests that night. I had Fr. Hunt's room and did not dare ask where my three companions roosted. It is remarkable with what unconcern an honored guest can accept the fatted calf and all that goes with it, even to the choicest chamber in the palace.

I said Mass for the Sisters next morning in the little chapel, an upper room just large enough for the small community. I wondered why the altar platform in this twelve by eight should be some three feet above the floor until later I learned that it had been actually used as a Chinese heating arrangement.

We had only that day in Antung, and we planned to cross the bridge before it should be closed at five o'clock. It was after that hour, however, when we got away from the compound, and, to reach the Korean bank, we engaged a sailboat.

After tacking at least six times, we passed under the bridge, only to note that it had been open all the time, and finally landed at the customs jetty, from which point we were pulled in rickshaws into the budding town of Shingishu.

The Shin or "Sin" part of this name is not significant. It means *new*, as distinct from Gishu some seven miles to the north.

Shingishu is an outpost for Japanese in Korea, which country—and there can be no doubt of it—is under Japanese domination. The location of Shingishu along the railway line and on the Yalu River, together with its proximity to Antung, would point to it as a "coming town," and it was in fact developing strongly when the earthquake in and around Tokyo turned capital into other channels. But Shingishu may yet come up, and, even today, it has a good start with streets well laid out, several public buildings, banks, and schools.

Fr. Byrne seemed to it as the only westerner in Shingishu. He lives in a small, brick, Japanese house (rented), which he was sharing with Bro. Joseph. This house has two rooms, a hallway, and kitchenette. Japanese screen partitions in the hallway make possible a tiny dining room that adjoins the kitchen—and the hallway itself is large enough to provide for one, and, in extreme need, for two extra lodgers.

A Korean "boy" presides over the kitchenette and serves palatable portions, most of which would not only be recognized but thoroughly relished by any friendly visitor from the homeland.

Out in the back yard is a small carpenter shop, and, in one corner, a space—with or without shavings—is reserved for two Chinese artisans who form the basis of a flying squad of builders, a construction unit that it is hoped will gradually dot Maryknoll territory with the material equipment of a going mission.

Why Chinese carpenters in Korea? Oh, simply because they are so clever that Koreans and even Japanese will employ them by preference.

And why these particular Chinese? Well, let me say it softly and in a round about way: Our Protestant friends from America and elsewhere

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The Maryknoll Sisters have started a department of metal work and electroplating. Your old brooch, cuff buttons, or sugar bowl might help to coat a missionary's chalice or ciborium. Does this thought appeal?

GET THE MITE BOX HABIT

have made Korea one of their banner strongholds, and, if success can be measured by material construction, theirs in the land of the Morning Calm has been most notable. Point number one.

Point number two: A western missionary fits into a Korean house so poorly that the sooner he gets into a more sanitary habitat, the better it will be for all concerned. These two stalwart Chinese carpenters have learned hun-

and, with an increasing number of vocations to the brotherhood, we look forward to some—a few at least—who can be trained to supervise construction in the missions leaving the priests free to exercise the special offices for which they have been consecrated.

In the center of Shingishu, Fr. Byrne has succeeded in purchasing, at a very reasonable figure, a plot of land sufficient for a church, a missionaries'

church" for night prayers with the flock.

"Down to the church" means a walk in dust and mud (according to the weather) for about ten minutes.

There were five of us. Bro. Joseph, armed with a cane, acted as sergeant—and, from the moment we started, we were a moving picture show for a line-up of storckkeepers, customers, and sauntering *grands seigneurs*, all in white, who stopped and stared as we

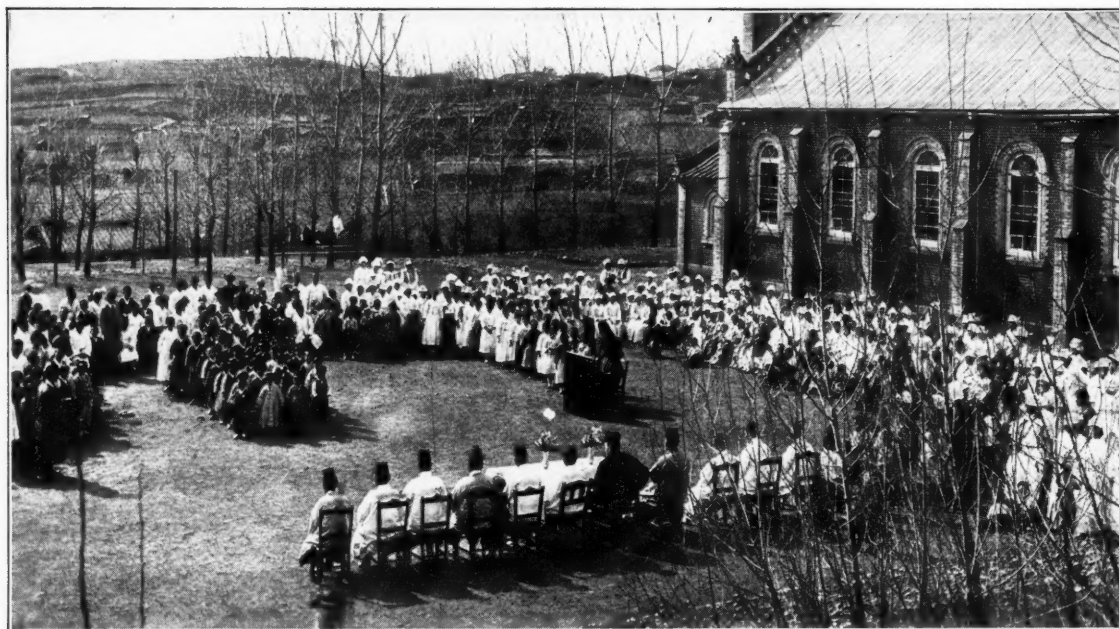


Photo by Fr. Cassidy

#### A RECEPTION AT THE MARYKNOLL MISSION IN GISHU

*This mission was organized and developed by a native Korean priest. On arrival of a Maryknoll priest, it was turned over to the Society by the Paris Foreign Missions, and several of the Maryknoll priests have had their initial experience here, Fr. Cassidy being in charge on the occasion of the Superior's visitation*

dreds of short cuts to practical construction while employed formerly by our Protestant brethren. Hence, their special value.

A further and very important advantage of the construction unit idea is that much time and useless expenditures should be saved especially for the missionary who without experience is obliged to attend to the many details incident to even a small building proposition.

Brother Albert, by the way, a skilled worker in wood, has been of great service to our missionaries in South China,

house, and at least one extra building. Even in Shingishu and when real estate was at a low point, this purchase consumed several thousand dollars—and there is still a strip on one side that he would eagerly buy if he could find fifteen hundred more.

But he must now construct and soon, as you would realize if you visited his present house of worship. I had no idea of the place and was quite off my guard when I saw it for the first time.

It was in the evening after supper when, according to their custom, Fr. Byrne and Bro. Joseph "go down to the

passed. Down High Street into Main and off Main into Cross Street, we finally reached a nameless way that led to fields beyond, and, before I realized what had happened, we were in the mazes of a dark alley.

Tracks of cattle almost carpeted it and warnings to "watch your step" were in order, but after a few turns the worst was over and we found ourselves in the "Cathedral Plaza." This is an open court about sixteen feet by sixteen feet, and running along three sides is a low frame house which, by a manipulation of sliding paper screens,

#### PUSH OUR CAUSE

serves as chapel, school, conference hall, and priest's study.

No one was in the court as we entered, but the chant of voices gave unmistakable evidence that there is a congregation of Korean Catholics at Shingishu. On a shallow platform outside were at least a hundred pair of shoes whose owners were squatted on the clean floor within. Privileged ones, we were allowed entrance after a simple door mat shuffle and—there tabernacled in the corner was the Son of God on a pure white altar so placed that the women on one side and the men at right angles along the other could adore together.

The low chant of prayers was ended soon after we arrived—we were quite late—and was followed by a hymn. The prayers closed with the priests' blessing and the entire congregation soon filled the little courtyard. Habitually, after night prayers, the altar is shut off and classes are conducted for poor Korean children who must work during the day, but this was "Grandfather's Night" and the new arrival from far away must be presented to the admiring throng.

Some of the elders approached in turn, each making his low bows. The dinky little hats of horsehair, perched like old-fashioned fly-catchers above raven locks, were not removed for the ceremony, nor did they topple, securely held as they are by chin straps.

"The 'great man' from overseas must be very tired after his long journey." I smiled, as the sentence was translated by Fr. Byrne, and thought how little these people know of travel conveniences in these twentieth century days.

Among others, a bent old lady, with a wrinkled face, approached, made her obeisance, and then looked expectantly at Fr. Byrne, while everybody watched for what did not happen on this occasion.

I learned afterwards that, as a rule, the old lady drops her cane purposely and Fr. Byrne recovers it graciously, making a formal presentation of the battered stick to the queen of the alley—a small touch that has won the old lady's heart, and, doubtless, many of the hearts in the little flock.

The chairs or stools, I forget which, were brought out for the first cer-

emonial presentation that I experienced on this trip, and, after two reminders that if I pushed mine three inches back, I should disappear in the well, I "sat tight" while Korean sounds, spoken and sung, fell thick about us. That night the songs were muffled, however, because the Koreans were in mourning for their late emperor whose death had been announced during the day.

The deceased emperor had been virtually a prisoner since the Korean Government changed hands, but the heart of a nation turns slowly to rulers from another land.

And as we went back to our bird-house after the interesting program, inquiries were made by Japanese police who were curious to know the why and wherefore of this large gathering in the alley, and if it had any relation to special ceremonies favoring deceased Korean royalty.

The Japanese are very watchful, but it has been most gratifying to learn that the officials have been invariably kind and courteous to our Maryknollers—all of whom realize that politics are no concern of a good missionary; that constituted authority must be accepted and backed; and that they themselves are debtors to all, Japanese, Korean, and Chinese, within the orbit of their activities.

The next day was set aside for Gishu, a mission already well established before the arrival of Maryknollers.

Fr. Byrne, whose precious time I had been taking and must continue to rob, remained at home to get his carpenters started on no less a project than the new church for Shingishu—not that he has the wherewithal to build it, nor that the visiting Father could promise him a substantial check.

No, simply we were all convinced, as you would be, that the development at Shingishu compelled action, and we agreed, as we have reasoned it out in similar problems, that if Almighty God was giving such a notable increase to the seed-sowing at Shingishu, He would provide the means.

To Gishu then—and, for the purpose, we engaged seats for Fr. Lane, Fr. Hunt, and myself in the stage that runs between Shingishu and Gishu, a dis-

tance of perhaps some nine or ten miles.

The "stage" is a Ford car with two homemade benches rigged in horizontal lines behind the driver and it is supposed to carry seven passengers with the driver. It is a little difficult to step into the middle row, but to reach the rear bench the only way is to climb, a process which, our Sisters told me later they always find "somewhat embarrassing." As I am no longer in the toothpick class and as I might crowd two others on a bench with me, I was awarded the place of comfort with the driver.

Nothing happened, except that at the halfway station a large lady in white—the usual dress—laden with parcels, insisted on joining our party. I gasped. The two rear seats were so crowded that the sides of the old Ford were bulging, and the only place left was between the dashboard and my feet. I put on my most stupid look and the expectant female resigned herself to wait for the next bus—due in a few hours. Perhaps someone in my place would have relinquished his seat, stepped out, and waited hours for another bus, but—well, among other excuses, I don't know the language, and, besides, I am very certain that any Korean would make a better waiter than myself.

To Gishu then we sped, and, well before noon, we turned into a garage at the motor-bus station. From this point, we should ordinarily have walked to the compound, but the reception committee had been active and the Fordine chauffeur continued his escort duty through the streets of Gishu to the gateway that leads upward to the compound.

And perhaps I wasn't surprised. As Fr. Cassidy, then missionary in charge, approached to greet us, I saw behind him two lines of people—men and boys on one side, women and girls opposite—stretching upwards a distance of a couple hundred feet towards the façade of a good sized church. Beyond was a new building, most attractive, which I recognized as the Gishu convent. I walked hesitatingly until I heard a loud command which was answered by a royal dip from the serried ranks. Then I braced up, imagined myself a general, and, with heads erect, we moved steadily towards the church.



## An Epoch-Making Event at Rome

WHEN THE FIELD AFAR was born, there were fewer than five hundred native priests in China and nearly every American Catholic who, at that period, learned this fact was surprised that the figures were so large.

Today, thanks to the energy of many European missionaries, native priests number eleven hundred, and, thanks especially to the keen interest of the Center of Christendom, we may add—and there are six Chinese bishops.

The sixth of these makes the seventh Chinese bishop in the history of the Catholic Church. The first, Bishop Luo, was consecrat-

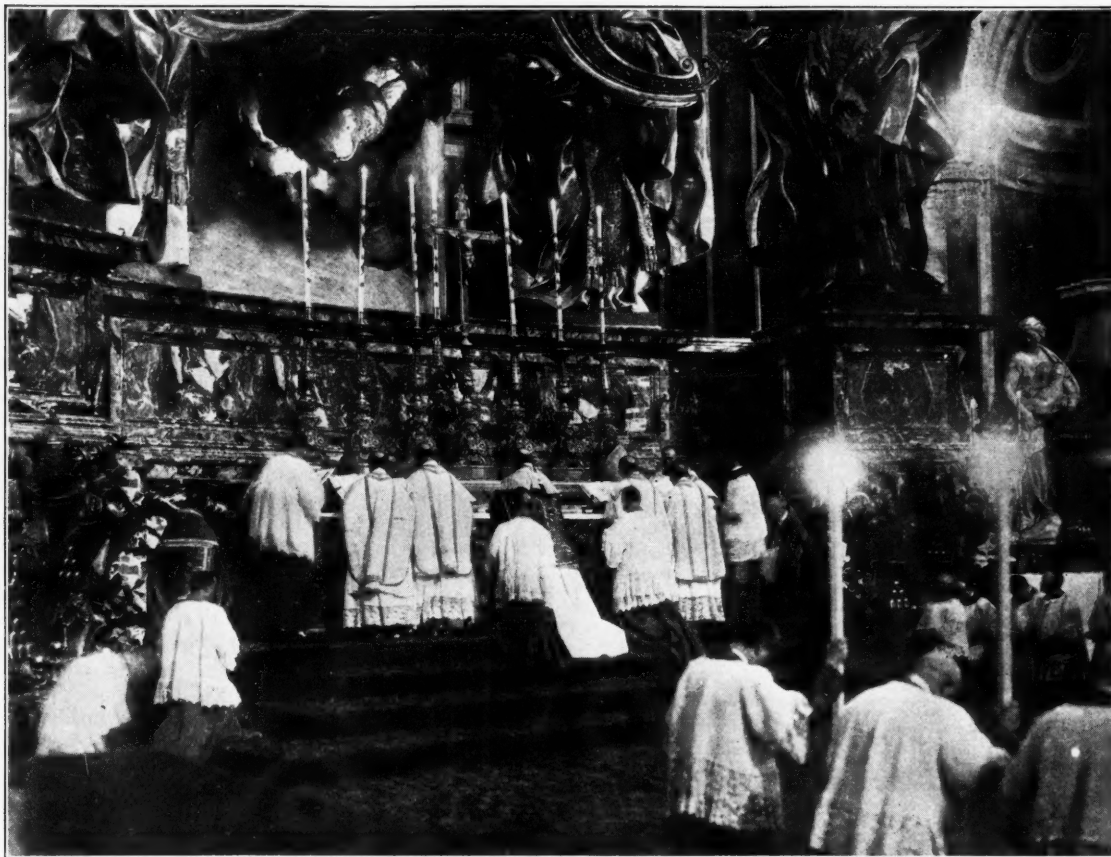
ed as long ago as 1685 by an Italian bishop, a member of the Della Chiesa family to which the late Benedict XV belonged. He is described as a prelate sincerely humble and most zealous, but he lived only five years after his consecration.

Of the six new bishops, one is a secular priest, two Franciscans, one a Jesuit, and two Vincentians or Lazarists.

Most, if not all, are descendants of families that have had the Catholic Faith for many generations. Bishop Tsu is a brother of Nicholas Tsu, of Shanghai. Mr. Tsu was a guest at Maryknoll last fall.

To Sodalties, Holy Name Societies, Fraternal Organizations, and Circles, we suggest the idea of supporting yearly, a missionary priest, or a missionary Brother or Sister, or a missionary's catechist.

Our wish is not only "*ad multos annos*"—but that many more native bishops may, before long, be added to hasten the day when it can be said that there is a native hierarchy in China. This day is probably a long way off, but the Church of Christ is ever young and is satisfied to feel that her energies are always in the right direction.



THE CONSECRATION OF THE SIX CHINESE BISHOPS

*The Holy Father is officiating*

WEAR THE CHI RHO

# FATHER CHIN'S MONTHLY LETTER



Dear Chinkins:

Who were the first three missionaries to bring a pagan world the glad tidings of the birth of a Savior?

"Gaspar, Balthazar, Melchior."

Correct answer.

Of course, the three Wise Kings, after their long journey starward, would have loved to stay with the Divine Child, but they did not. They traveled far away again—teaching wherever they went the lessons of love, humility, and sacrifice learned at the manger.

So hard did they work in the service of Christ that the Church declared them saints. If you ever visit the great Cathedral of Cologne, you can see the relics of these early missionaries.

Spreading the Faith is a royal task. Ask the three Wise Kings on their feast, January 6, to make all Catholics zealous in extending the realm of the Christ Child.

A 1927 full of blessings!

Devotedly,

*Father Chin*

## IN OUR YARD

FOLKS in this part of the world do not speak of "yard" but of a "compound," and, if you look up that word in Sister's big diction-

ary, you will agree, I think, that compound is a good name. Yet the Chinese have a better one, *tei fong*, which means "an earth space."

Our yard or compound or *tei*

*fong* is not very large, but such a wealth of interesting things in it—especially trees. Down near the gate is a little one with *taai hung fa*, big red flowers. That's its name too; the Big Red Flower Tree.

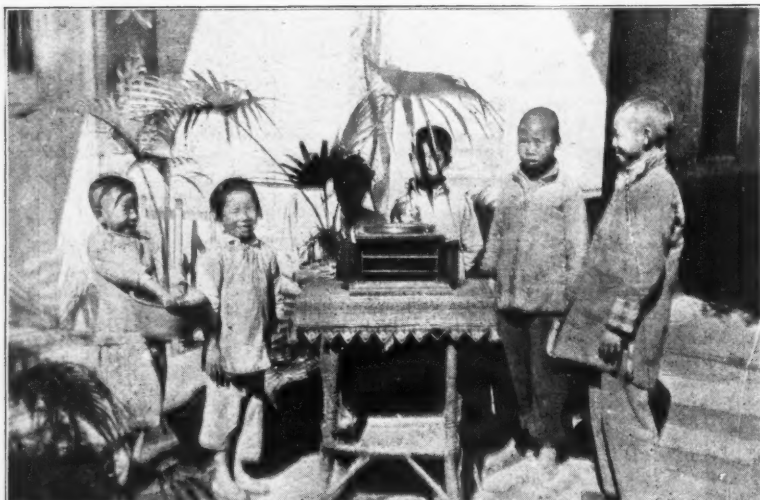
Near by a tall *muk kwa* stretches towards the heavens with leaves only at the top. But hidden among those leaves are very nice papayas, fruit something like the cantaloupe. To get the fruit, the boys climb up in their bare feet or else shake the branches with long poles of bamboo.

Right near the chapel door are three *sha t'in yau*—daddy, mamma, and the baby. They cluster together, a happy family, and cast a refreshing shade over the chapel entrance. Here and there hang the fruit, shaped like the pear but about five times as large. Do they taste good? Um-m!

On both sides of the sacristy, two young *kat tsai* trees raise their heads. What's a *kat tsai*? Why, a little orange, really more like a tangerine, so we call them Double T—Tangerine Trees.

Next to the compound wall, as if they wished to climb over, spread three trees that every Junior should know. What was the name of the tree of which Our Lord said: *Cut it down; why cumbereth it the ground?* This tree never has blossoms, so the Chinese call it *mo fa kwoh*, the "No Flower Fruit."

The boys of our town like our biggest tree, a *lung ngaan*, "Dragon's Eyes," best of all, for under it is a seesaw on which they have lots of fun; but the *shan foo* (that's Fr. M. and I) think the nicest is the graceful Palm Tree that reaches out its fronds to form a halo over the statue of Our Immaculate Mother. It is the watch-



*This is one compound where besides eating their rice and "fixin's", the Chinese children get an careful*

FOR ONE YEAR—\$1

# TO HIS MARYKNOLL JUNIORS

man, too, for when a storm is coming, the palms rustle to warn all the other trees.

Underneath the palm and forming a bower for Our Lady are two bushes covered with white flowers very much like carnations. They are called *chichi fa*. Then, where the Chinese boys eat their rice and "fixin's" stand two gnarled *wong p'ei* trees—*wong p'ei* means yellow skin, and, just now, the two old veterans are burdened with little round grapelike fruit, bright yellow in color.

Oh, yes, there are many flowering bushes and shrubs, but I have told you enough to make you agree that our yard is really a "compound," a mixture, and an interesting one too. Tropical trees and tropical fruits are all very nice, of course; but just between ourselves, Junior friends, I would give them all for any one of the apple trees at Maryknoll and a big, red, juicy apple.

—Fr. Cephias, Kwangsi, China.

## THE LETTER BOX

Dear Father:

We are enclosing five dollars for the little "Yellow Daisy" we have been so anxious to buy and we wish to call it *Teresa Irene*.

With many prayers for you and your missions, we remain

The Kindergarten Class  
Sacred Heart School  
Gardner, Mass.

Dearest Father Chin:

At one of our sodality meetings, Sister told us how the little baby girls are treated over in China and she suggested that we buy a little Chinese girl by sacrifices of our spending money. We were delighted at the thought of buying a real baby; so we began to bring in our little offerings, and now we have enough money to buy two baby girls.

We voted for their names and decided to call them *Mary Teresa* and *Margaret Mary* in honor of the "Little Flower" and our dear Saint Margaret Mary.

— Howdy do! —

Says a Korean Junior

Far, far-away living brothers, to you for thus sending letters to us we are most grateful. Brothers there all are well you said. That is caused by God's protection. Here our parents, our pastor, our teachers all are well. This is the result of your prayers.



Photo by Fr. Craig

What I wish to say is this: Although there is no place in Korea worthy of your sight, there is a famous place called Diamond Mountain. There thirteen thousand peaks rise up thirteen hundred feet. Among the ravines are many waterfalls. This we hope you will come and see when you grow up and that we may join you there in joyful comradeship.

If there are any mistakes in this letter please excuse. There are many things I would say, but I stop here. This is a mere expression of gratitude. Let us continue to communicate frequently until we meet.

Third Year Grade

Wui Soon Boke

We wish we could know something about these little girls when they grow up.

Sister says she thinks we are good little mission workers. We often wish we could save all the little souls in the world.

We are, with much love, dear Father,  
The little girls of the Infant Jesus  
Sodality  
Academy of the Visitation  
St. Louis, Mo.

## Page the Circles

A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll at home and in the mission field. Circles are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.

Address all communications to:  
The Circle Director, Maryknoll, N. Y.

**D**O you know that every day's mail brings the Circle Director a message from some corner of Maryknoll throughout the world? Sometimes it is a "thank you" for the generous response of a Circle in an urgent need; again it is from some of our men at the front asking if they may count on the Circles to stand behind them in a new advance into the lines of the enemy.

So, dear Circlers, this may help you to understand better the letters that reach you now and then with S O S. calls for help. Experience has proved that we can count on you, and we feel confident that you rejoice with us in the knowledge that Maryknoll is growing and that you have no small share in making this growth possible.



NEW YEAR GREETINGS  
From an elongated circle

Sometimes friends are the worst enemies of a good work. They become overenthusiastic and drop everything in order to express their interest in some newly discussed enterprise.

It has never been the hope of Maryknoll to organize its friends into large bodies and "do big things." On the contrary, from the beginning, organizers of the Catholic Foreign Mission Society of America have been most anxious to simplify their appeal, and, under no circumstances, to cross lines with parish or diocesan enterprises. We know that circlers will keep our wishes in mind.

**A Maryknoll Annuity produces a higher revenue than the Savings Bank gives—and avoids will breaking.**

**A Circle Slogan—No State Without a Circle.** Here is the list today:

California 7; Connecticut 26; Delaware 1; District of Columbia 1; Illinois 12; Indiana 6; Iowa 6; Kansas 1; Louisiana 1; Maine 1; Maryland 1; Massachusetts 104; Michigan 8; Minnesota 5; Missouri 3; New Hampshire 5; New Jersey 20; New York 114; Ohio 8; Oregon 1; Pennsylvania 54; Rhode Island 14; Texas 1; Utah 1; Vermont 2; Washington 1; West Virginia 4; Wisconsin 6.

This makes a total of four hundred and fourteen Circles to begin the New Year. Remember the slogan, and help us to reach the one thousand mark.

The latest Circles are Caroline Circle, of Long Island; Sacred Heart of Jesus Circle; Little Flower Circle and St. Nicholas Circle, of Pennsylvania; and St. John's Maryknoll Circle of New Jersey. A welcome to all!

Maryknoll Children of Mary Circle, of Lancaster, are working hard for the cause.

The "pigtailed" beggar for the Mother-House was kindly received by St. Leo's Circle, of Dorchester, and came back to the Knoll with a welcome burden.

Some missionaries are remembered we noted recently as we remarked the activities of a Circle called "Eugenia," after a Maryknoll Sister of that name now in Korea.

"For the Maryknoll Sisters," was the designation of a substantial gift received from the Ave Maria Circle, of Winter Hill. The Sisters' "thank you" is a big one.

The Minneapolis Chapter Maryknoll Mission Circle seems to keep an eye open to discover every need of Maryknoll, for their benefactions impartially embrace many departments of our work. We feel the strength of such support.

Calls for more catechists that continually reach us from missionaries on the field make us wish there were many more who realized this necessity as do the members of Pentecost Circle, Des Moines Chi Rho Club, and Ave Maria Circle.

## SUBSCRIPTION BLANK

### THE FIELD AFAR

Maryknoll, N. Y.

Enclosed find one dollar (\$1). Please send The Field Afar for one year to

Name .....

Street and Number .....

City or Town ..... State .....

Your Signature .....

Your Address .....

MAKE MARYKNOLL A BENEFICIARY



## As the Year Ended



Into the Twenties

THE exceptional gift of the month was \$1,000 as an outright help to meet the expense of educating students.

Thanks to the persevering interest of the Sisters of the Precious Blood, the Burse of the Most Precious Blood has been completed. We are very happy to make this announcement.

A priest friend has used an inheritance from his parents to establish a Maryknoll Burse.

It is thus that priests cooperate with us and bring forth generations of priestly sons.

Seven thousand and odd stencils were cut last month for new subscribers, representing thirty-seven states and six countries.

Minnesota led, with Michigan, Rhode Island, and Wisconsin closely following.

We wish to acknowledge the confidence and esteem expressed recently by several friends who have made the Catholic Foreign Mission Society of America beneficiaries of insurance policies. Such gifts help much, as do annuities, to secure the future of our work.

Four wills matured during the month averaging about \$300 each, and four others were announced. Remembrances in wills, we are pleased to say, are becoming more

frequent, and we cannot but feel hopeful that this kind of help will be even greater as we become better known—and better liked.

Our largest gifts of the month, with one exception, came in the form of two annuities for \$1,000 each. We shall, of course, be obliged to pay interest on these gifts, but we are well satisfied to do so, because, unlike a loan from a bank, we and our successors will never be obliged to pay the principal. *That is the big difference.*

Last month four thousand new names were entered on our FIELD AFAR subscription list.

A certain Sister Circulation received these names and introduced them to a Sister Stencil, who, in turn, presented them to an eager young Sister who, with special interest, watches the coming and going of subscribers in the several states of the Union. As she puts each stencil into place, she breathes a prayer that it may stay there.

If yours was one of the stencils thus welcomed, make that prayer effective. Stay with us.

Minnesota, California, Wisconsin, and Rhode Island were the banner states in this list of four thousand new subscribers.

Three fraternal, or shall we call them sisterly, organizations have honored themselves by rendering assistance to the work of Maryknoll. The first to offer its cooperation was the Catholic Womens Benevolent Legion which supplied a Burse in 1917, and, later, a room, also a stone ornament for the front entrance. The second was the Ladies Auxiliary, Knights of St. John, of Rochester, New York, now registered as a Maryknoll Founder.

The third is the Catholic Daughters of America who, at their National Convention in 1925, voted to encourage all members to subscribe during 1926 towards the building of a Mother-House for the Foreign Mission Sisters of St. Dominic.

Some day we hope to spot a men's organization on the horizon.

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## NEW PERPETUAL MEMBERS

**Living:** Rev. Friends, 2; C. L. B. and relatives; P. E. C.; M. J. and B. L.; R. M. J.; E. M. Y.; H. J.; J. E. H. and relatives; J. E. and E. M. S.; J. J. T.; A. B.; T. P. S.; M. D.; J. P. W.; Mrs. F. J. F. and relatives; R. H.; R. R. L. S.; M. A. H.; J. H. K.; P. J. F.; G. B.; L. R.; H. O'B.; P. and family; E. A. H.; A. M. B.; C. family; H. A. M. B.; S. J. S.; T. and M. W.; J. T. and C. M.; J. F.; H. S.; K. M.; A. M.; J. M. and M. A. M.; K. J. W.; L. and K. W.; E. T.

**Deceased:** Rev. Friends, 1; Louis Martin; Frances Higgins; Anna and Alexander McFadden; Robert Hamilton and Joseph Jacobs; August Jacobs, Jr., and August Jacobs, Sr.; Ellen Herrick; Mary King; James King; Timothy H. Tynon; Catherine Donnelly; Timothy J. Cronin; Bridget Donohue; Sarah J. Toomey; Mary A. O'Brien; Margaret M. Burton; Theodore Brewster; Holy Souls; Elizabeth, Alice, and Patrick McKarnen; Albert C. and Isabella Woods; Katherine McFadden; Austin Fadden; Frances Julia Howe; Mrs. Margaret Brann; Mr. Jerome; Frederick J. Fogarty; John and Mary O'Connor; Marie K. Martin.

## DIOCESAN MISSION AID

<b>Albany—</b> (October 1 to November 1) (Through Soc. for Prop. Faith).....	(Masses)
<b>Baltimore—</b> (Through Home and Foreign Mission Soc.).....	(Masses)
<b>Boston—</b> (Through Soc. for Prop. Faith).....	\$442.45 (also Masses)
<b>Brooklyn—</b> (Through Pontifical Soc. for Prop. Faith).....	35.10 (also Masses)
<b>Cincinnati—</b> (Through Home and Foreign Mission Soc.).....	12.05
<b>Newark—</b> (Through Soc. for Prop. Faith).....	78.60 (also Masses)
<b>New York—</b> (Through Soc. for Prop. Faith).....	50.00
<b>Rochester—</b> (Through Soc. for Prop. Faith).....	(Masses)
<b>Toledo—</b> (Through Soc. for Prop. Faith).....	(Masses)

## FROM COVER TO COVER

In letters that come with FIELD AFAR renewals, there is no more common expression than "I read it from cover to cover." We do not recall who it was among our friends that first offered this gracious compliment, but it has certainly found an echo in many hearts and has helped not a little to bring others within the circle of FIELD AFAR subscribers.

## THE CATECHIST'S SALARY.

Some of our friends have remarked that the amount which the Maryknoll missionaries are asking for catechist support, \$180 a year, is larger than they had hitherto thought necessary. One of our pioneers offers the following explanation:

1. The Maryknoll catechists, as a rule, give their *whole time* to catechetical labors. I understand that, in certain missions, many work only part time and are free to carry on some other occupation or business of their own.

2. We who preach Christian justice must pay a living wage sufficient for the support of the catechist's family. In the Maryknoll mission fields, the standards and cost of living are comparatively high.

3. The amount asked includes also the expenses of the annual retreat; an important factor in keeping up the morale and spiritual tone of the catechists, on which the success of their work depends.

## BOOKS RECEIVED

- Twenty-Eighth International Eucharistic Congress—**  
(Souvenir Book). \$1.00.
- Practical Stage Work—**  
(Catholic Dramatic Monthly). Catholic Dramatic Company, Broomfield, Minn. \$1.75 a year.
- I'll Try—**  
By William F. Sharp. William F. Sharp, Bridgeton, N. J.
- The Catholic Tradition in English Literature—**  
By George Carver. Doubleday, Page and Company, N. Y.
- Bibliotheca Missionaria—**  
Pontificio Instituto delle Missioni Estere, Via Monte Rosa, 81, Milano.
- Mexican Tyranny and the Catholic Church—**  
By the Most Rev. Michael J. Curley, D. D. \$1.10; St. Francis of Assisi, by the Rev. William F. McGinnis, D. D.; Encyclical Letter of His Holiness Pius XI on the Seventh Centenary of the Death of St. Francis of Assisi—International Catholic Truth Society, 407 Bergen St., Brooklyn, N. Y.
- The Fellowship of the Veld—**  
By Godfrey Callaway, S. S. J. E. The Macmillan Company, New York. \$1.

Please pray for the following friends of Maryknoll: Rev. Thomas J. Crawford, Rev. Charles W. Cullen, Sister Mary Lucy Garvey, Thomas Nolan, Michael Nolan, W. E. Gleason, Mrs. Alice Lovett, Mrs. R. J. Bell, Anna Bellew, Mrs. Margaret M. Crawford, Paul J. Crawford, John Manning, Rose McSorley, Mrs. Margaret Brann, Mrs. J. Dermody, E. F. Wise, Bernard Chambers, Mr. O'Keefe, Mrs. Nolan, W. J. Kirk, John Lunney, Mrs. A. M. Kelly, Catherine Allmaras, Mrs. Margaret McCall, Mrs. S. Sheffield, James M. V. Regan, Mrs. Elena H. O'Brien, Catherine Cunningham, John E. Murphy, W. E. Lanigan.

If within ten days you receive no acknowledgement, please notify without delay the Very Rev. J. A. Walsh, Maryknoll, N. Y.

## BUILDING OUR BURSES

A bursary is a sum of money invested so as to draw a yearly interest which will be applied to the board, housing, and education of student at the Maryknoll Seminary or at one of its Preparatory Colleges in the United States or on the missions.

The usual amount subscribed is five thousand dollars (\$5,000) for a bursary in this country; fifteen hundred dollars (\$1,500) for a bursary in Eastern Asia (this is for native students).

## FOR OUR SEMINARY

<b>St. Patrick Bursary</b> .....	4,262.17
<b>St. Philomena Bursary</b> .....	4,105.00
<b>Kate McLaughlin Memorial Bursary</b> .....	4,050.00
<b>College of St. Elizabeth Bursary</b> .....	4,035.00
<b>St. Anthony Bursary</b> .....	3,913.13
<b>St. John's Seminary, Archdiocese of Boston Bursary</b> .....	3,715.51
<b>Cure of Ars Bursary</b> .....	3,650.35
<b>St. Michael Bursary No. 2</b> .....	3,502.45
<b>Fr. Chaminade Memorial Bursary</b> .....	3,297.71
<b>St. Anne Bursary</b> .....	3,201.63
<b>N. M. Bursary</b> .....	3,000.00
<b>College of Mt. St. Vincent Bursary</b> .....	3,000.00
<b>St. Michael's Parish, Lowell, Bursary</b> .....	2,841.00
<b>Bl. Louise de Marillac Bursary</b> .....	2,761.61
<b>Dunwoodie Seminary Bursary</b> .....	2,749.24
<b>Father Chapon Bursary</b> .....	2,679.00
<b>Michael J. Egan Memorial Bursary</b> .....	2,500.00
<b>Bishop Molloy Bursary</b> .....	2,350.00
<b>Holy Child Jesus Bursary</b> .....	2,280.85
<b>Marywood College Bursary</b> .....	2,175.50
<b>Our Lady of Mt. Carmel Bursary</b> .....	2,171.89
<b>Mother Seton Bursary</b> .....	1,959.33
<b>Bernadette of Lourdes Bursary</b> .....	1,780.75
<b>Pius X Bursary</b> .....	1,771.30
<b>St. Dominic Bursary</b> .....	1,749.07
<b>Our Lady of the Sacred Heart Bursary</b> .....	1,608.00
<b>Duluth Diocese Bursary</b> .....	1,411.70
<b>Fr. Nunnery Bursary of Holy Child Jesus Parish of Richmond Hill</b> .....	1,302.55
<b>St. Agnes Bursary</b> .....	1,283.18
<b>Immaculate Conception Patron of America Bursary</b> .....	1,186.23
<b>Archbishop Ireland Bursary</b> .....	1,101.00
<b>St. John Baptist Bursary</b> .....	1,049.11
<b>St. Francis of Assisi No. 2</b> .....	1,000.00
<b>St. Michael Bursary</b> .....	1,000.00
<b>Susan Emery Memorial Bursary</b> .....	910.68
<b>Manchester Diocese Bursary</b> .....	900.00
<b>St. Boniface Bursary</b> .....	748.65
<b>St. Francis Xavier Bursary</b> .....	724.28
<b>St. Rita Bursary</b> .....	723.15
<b>St. Lawrence Bursary</b> .....	646.25
<b>Our Lady of Lourdes Bursary</b> .....	519.53
<b>Children of Mary Bursary</b> .....	458.05
<b>St. Joan of Arc Bursary</b> .....	433.01
<b>St. Louis Archdiocese Bursary</b> .....	430.00
<b>St. Bridget Bursary</b> .....	410.00
<b>Holy Family Bursary</b> .....	340.00
<b>St. Jude Bursary</b> .....	274.00
<b>St. John B. de la Salle Bursary</b> .....	267.00
<b>Maryknoll-in-Heaven Bursary</b> .....	228.50
<b>The Holy Name Bursary</b> .....	206.50
<b>St. John Berchmans Bursary</b> .....	200.00
<b>Our Lady of Victory Bursary</b> .....	192.00
<b>Jesus Christ Crucified Bursary</b> .....	164.50
<b>Newark Diocese Bursary</b> .....	157.00
<b>St. Peter and Paul Bursary</b> .....	150.00
<b>All Saints Bursary</b> .....	141.28
<b>St. Joseph Bursary No. 2</b> .....	101.00

## FOR OUR COLLEGES

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<b>Bl. Virgin Mary Sodality Bursary</b> .....	1,000.00
<b>St. Aloysius Bursary</b> .....	647.50
<b>St. Michael Bursary</b> .....	646.32
<b>Archbishop Hanna Bursary (Los Altos)</b> .....	219.95
<b>St. Margaret Mary Bursary</b> .....	112.00
<b>Immaculate Conception Bursary</b> .....	106.00

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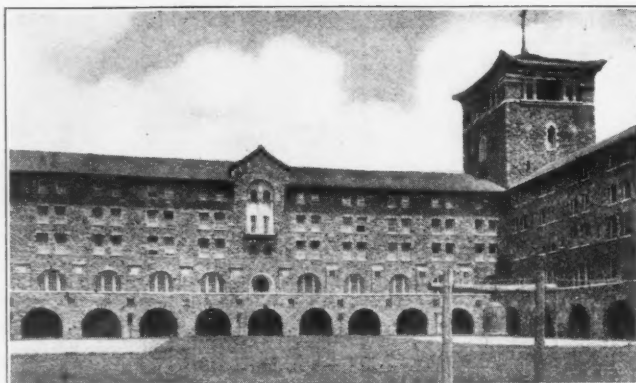
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